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On some Ancient Forms of the Cross; their Symbolism and Meaning.

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THE CROSS TAU.

THAT would, perhaps, be difficult to name a subject possessed of such intense, such varied, or such general interest, archæologically or otherwise, as the Cross. Whether considered with regard to its extreme antiquity, its pre-Christian use as a symbol, its ever-varied and varying aspects as a religious emblem, to the endless ramifications of its form in every species of early, or mediæval, or modern art, or to the numberless phases of its almost universal occurrence in Nature, it is an object of the highest possible, indeed paramount, interest, and one whose study is more fascinating, more engrossing, and more profitable to the mind than almost any other that could be named.

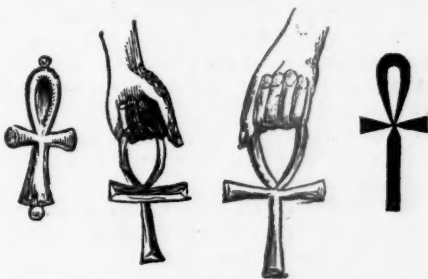
Having already, in my "Cross, in Nature and in Art," called somewhat extended attention to the various divisions of this engrossing subject, it is not my intention now to enter upon its general consideration, but I have thought that some brief Papers devoted to the examination and illustration of some of the more remarkable forms of the cross might be useful, as assuredly they would be interesting, to the readers of THE ANTIQUARY.

I purpose, therefore, now simply to devote brief space to one of these forms—that of the *Cross Tau*—and to follow it up in succeeding Papers with some notes on other of the more singular and symbolic varieties of the cross.

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The *Cross Tau*, or *Crux Ansata*, or, as it is more commonly called, "St. Anthony's Cross," is a three-limbed cross—a crutch, in fact—in form of the letter T, and has been known from very early ages. It is identical—with the exception of the loop or handle for holding or suspending it by—with the Egyptian "Key of the Nile," or "Emblem of Life," so often met with in Egyptian sculptures and paintings, and among the small but beautifully-formed green or blue porcelain figures and emblems strung around or placed with their mummies; sometimes over the heart. It is also identical with the *Crux Commissa*, which, according to Lepsius, was formed by placing a horizontal bar of wood on the top of a perpendicular one—thus, T—so that no part of the latter should extend above the former. It was thus distinguished from the *Crux Capitata*, in which the horizontal bar, being placed some distance below the top of the upright one, allows the latter to extend above it—thus, †—this being the ordinary *Crux longa*, *Crux alta*, "Cross of Passion," or "Cross Couped," with which in this chapter I have nothing to do.

Of the Egyptian form of the *Cross Tau*—the "Key of the Nile," or "Emblem of Life"—I give four examples on the accompanying engravings; the first being copied from an



example in green porcelain and the others from sculptured sepulchral slabs. Two of these, it will be seen, are held by the loop in the hands of deities; this loop or handle being said by some writers to symbolize the sun, or Osiris, giver of heat, light, and life. Pretty nearly the same in form with the Egyptian "Emblem of Life" is our own astronomical sign of Venus (♀), again as the symbol of life or generation in the "goddess

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of love," and the same is supposed to be indicated in emblems of some of the old religions of other nations. "In the demolition of the Serapeum," wrote Mr. King, "this cross was discovered cut on the stones of Adytum, placed there, said those skilled in hieroglyphics, as the symbol of eternal life—a discovery affording great matter of triumph to Sozomen, who takes for granted it had been hallowed then in a spirit of prophecy. . . . This cross [a most singular headed example, here engraved]



seems to be the Egyptian *Tau*, that ancient symbol of the generative power, and therefore transferred into the Bacchic mysteries. Such cross is found on the wall of a house in Pompeii, in juxtaposition with the Phallus—both symbols embodying the same idea."


Singularly enough, an intaglio ring, found on the Roman wall, and figured in Dr. Bruce's admirable work, bears a vivified tau of much the same character. It is here engraved, and



will be seen to terminate, like the other, in a human head, and thus bears out the term "Emblem of Life" or of generative power given to this particular form of cross. Its Egyptian name *Ankh* ("life"), tells its symbolic meaning pretty clearly. "The cause of its significance," says Cooper, "is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or poured over the king at his mystical baptism. As an hieroglyphic it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols."

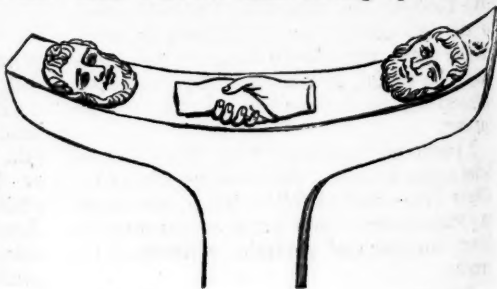
The *tau* is found, according to Layard, on the sculptures of Khorsabad, the ivories from Nimroud, and on Assyrian cylinders, &c. It is stated by Lucan to have been a symbol of God among the Druids; and Didron says: "The letter Tau, the numerical value of which is 300, presented an immense field in which the mysteries of Alexandria laboured with unwearied diligence." It is found among Gnostic and Hebrew

charms, and Joseph von Hammer points to it as the all-potent sign of the Knights Templars, and says that it is found in many of the churches in Germany built by that fraternity. It is also found with other forms of the cross on sculptures at Palenque and Copan in Central America, and in various places; its form being in these cases the simple and usual one of the crutch, or **T**. This form, in its various modifications, is, as I have said, the distinctive character of the *tau*. It is, in some instances, a crutch, a staff, a "potent"—i.e., a walking-staff or *tau-staff*, and thus becomes, literally and poetically, a "cross on which to lean." The term "potent" signified a "tau-staff," or crutch, the meaning of which is very plain; it was a staff to lean upon, to give strength and power, and to afford support. It is used in two senses by many of our old writers, and its form occurs not only in the arms of the Order of the Gilbertines and in the badge of the Order of St. Anthony, but in many other instances. From it the "cross potent" or "crutched cross" in heraldry is derived; that bearing being simply a cross

formed of four *taus* conjoined, as thus: 

shown by four letters **T** placed together. Its extremities being thus formed like the heads of crutches, its name "cross potent" or "crutched cross" is perfectly descriptive.

Of this "potent" or "crutched" variety a remarkable example, for which I am indebted to Mr. Keane, formerly existed near the church of Kilnaboy in Ireland. Of this example, here engraved, Lewis had written:—"At the boundary of lands formerly belonging to the church is a remarkable stone cross, fixed in a rock, and consisting of a shaft with two arms curving upwards; on



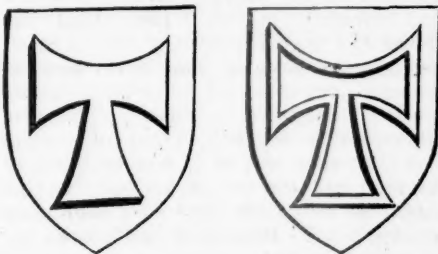
each of which, near the top, is a head carved in relief, and in the centre two hands clasped; it is said to have been erected in memory of the reconciliation of two persons who had long been in violent enmity." And in connection with this somewhat absurd story Mr. Keane very wisely says:—"I have no doubt that the 'two hands clasped' upon the cross is a Cuthite device, and I am confirmed in this opinion by finding a similar figure in the Cuthite designs reproduced by Mr. Bryant. I have elsewhere suggested that the cross of the heathen world was derived from primeval religion. Such being the case (and I presume it has been proved) the hands of reconciliation upon it would seem to be a most appropriate device, the real parties reconciled being God and man; as St. Paul expresses it (Col. i. 20):—"Having made peace through the blood of his cross, by Him to reconcile all things unto Himself."

Thus the *tau*, the "potent" or "crutch," the "Emblem of Life," or by whatever other name it is known, becomes at once an emblem of the cross which gives strength and power; the cross upon which we are taught to lean, and the cross which reconciles God with man and through whose "blood" peace is made by which He will "reconcile all things unto Himself."

The *tau* occurs in Norman and Saxon sculptures in the crypt of Canterbury Cathedral, and on one of the capitals of the White Tower in the Tower of London; and of later dates in many other buildings. In the Church of Ingham, in Norfolk, the badge of the "Cross Tau" occurs on the mantles of Sir Roger de Bois and his lady on their fine old monument of the date of about 1360. The badge is circular and bears, in relief, a well-formed *tau*, above which are the Lombardic letters, "AN TH ON," in allusion to the Order of St. Anthony. It is also found on the Stanley brass in Hillingdon Church, Middlesex, and in other places. At Wickham Court is an excellent "*tau*," in metal, as a keyhole scutcheon; and at Haddon Hall one of the loopholes is in form of a *cross tau*, beautifully sharp and clear on the exterior, and deeply splayed on the interior. It is the only example I have met with of a loophole of this shape; and doubt-

less it had at one time some "potent" meaning—now, alas! hidden from us. In Russian and other foreign churches it is also found either singly or in company with other forms of crosses.

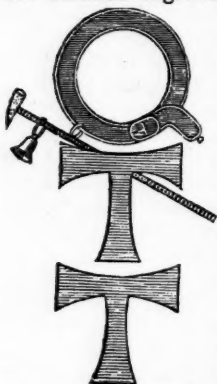
The *tau* or "Cross of St. Anthony" was used as the badge of that important Order of whom Grove records:—"The Order of St. Anthony of Vienna was instituted, A.D. 1095, by one Gaston Frank. Their principal care was to serve those afflicted with the disorder called 'St. Anthony's fire,' from the relics of that saint being particularly efficacious in its cure. The friars of this Order followed the rule of St. Augustine, and wore a black habit, with the letter **T**, of a blue colour, on their breasts. They came hither in the reign of King Henry III., and had one house at London and another at Hereford. That in London was situated in the parish of St. Bennet, Threadneedle Street," and was founded in the time of Henry III., and dedicated to St. Anthony of Vienna. The Order of St. Anthony in Ethiopia, one of the earliest foreign orders of knighthood, it is recorded, "was founded by the famous Prester John, the Christian emperor in Africa, who, about A.D. 370, erected into a religious order of knights certain monks that had lived austere lives in the desert, after the example of St. Anthony. These knights adopted the rules of St. Basil, wore a black garment, and, for their ensign, a blue cross edged with gold in the form of a letter **T**—*sable*, a cross tau, *azure*, fimbriated, *or*."



This sign, Sylvanus Morgan says, "was the old symbol of security, taken from the words of the charge given to the angel, 'Kill not them upon whom ye shall see the letter *tau*'" (Ezekiel ix. 6). It was worn as an amulet, as a cure for, or preventive of,

the malady of erysipelas, which was and is commonly called "St. Anthony's fire," and as a cure for inflammations. St. Anthony was also the patron saint of swineherds and of grocers, who occasionally also wore his sign.

The badge and collar, &c., of the Order of St. Anthony were a blue collar and cross; a *tau-staff*, or hammer-headed staff, of gold; and a silver bell. They are shown in the annexed engraving. The *tau-staff*, or

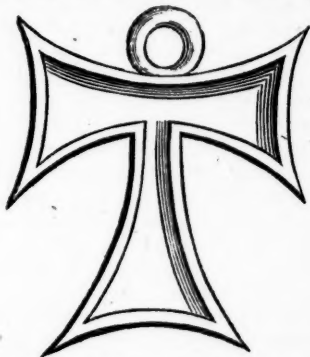


"potent," or "crutch," is one of the most usual emblems of the saint; others being the *tau-staff* and bell; a *cross-tau* on his mantle; a *tau-staff* in his hand and a pig bearing a bell, at his side; a *tau-staff*, with bell and book suspended from it, and many others.

With the legend of the "good St. Anthony," who "kept his eyes so firmly fixed upon his book" as successfully to withstand the blandishments of the beautiful woman whose form and loveliness the arch-fiend had assumed, to tempt him from his devotions and his rectitude, I have nothing here to do, further than to say he is stated to have been born at Cama, near Heraclia, in 251, and that long after his death his body was cut up in numberless pieces, each one of which was miracle-producing. His "head was shown at Cologne with a part of his hand, and another piece of him was shown at Tournay; two of his relics were at Antwerp; a church dedicated to him at Rome was famous for his sackcloth and part of his palm coat; the other part of it was exhibited at Vienna; and the rest of his body was so multiplied about that there were limb-bones enough for the remains of half-a-dozen uncanonized persons."

Jewels and trinkets, to be worn as charms or amulets, as preservatives against, or healers of, certain ailments, are preserved in various collections. Of these, two or three examples will be sufficient, for my present purpose, to name. One of these, of pewter, belonging to

Mr. C. Brent, was found in London; it has a loop for suspension and was probably originally filled in with blue enamel or paste. Another, found in the Thames, has been thus spoken of by Mr. Cuming:—"It is of pewter,



one inch high, with pin at back to affix it as an ornamental *signum* in the hat or on the mantle, and has a loop at the base to which a cord or light chain may have been attached as an additional security, in the same manner as we sometimes see a *catella* fastened to a Roman *fibula*, or perchance a relic may have depended from it. But the chief novelty in this *tau* is the effigy of the crucified Redeemer, who has a large annular nimbus enclosing not only the head but a portion of the bosom; and, moreover, the divine person is represented perfectly nude. Didron (260-276) states distinctly that he remembers but two instances in which the crucified Lord is so represented, both in MSS. in the Bibliothèque Royale—one being the 'Heures du Duc d'Anjou,' of the end of the thirteenth century; the other the 'Biblia Sacra' (No. 6,829), of the close of the fourteenth century, the period to which I venture to assign the



little *tau* from the Thames. This rare

bauble is, beyond question, a pilgrim's sign, cast at one of the holy places which boasted possession of some of the relics of St. Anthony, and to which many flocked for aid and protection in and from his so-called fire." It is here engraved. The third, and most interesting, is of gold, and belongs to Lord Londesborough, having been found at Bridlington. One side bears the Annunciation, and on the other the cross *tau*, which has doubtless been filled in with blue enamel, the gold outline forming the fimbriated cross of which I have already spoken.

It will not be necessary to enter, on this occasion, into any consideration of the various ways in which the *tau* enters into heraldic and other kindred matters, nor to speak of the adoption of its form as an engine of punishment, further than to remark that the *crux commissa* so often seen in mediæval paintings and sculptures as the one on which our Saviour was crucified is perpetuated "to the very letter" in the form of some of the few examples of pillories remaining to us.



The First Settlement of French Protestants in America.

MANY noble families now resident in America are proud of claiming descent from the French Protestants who went over there nearly 250 years ago. A knowledge of the history of their heroic deeds and sacrifices in defence of their lives and religion will leave us in no doubt of the reasons. Their first settlement in America took place in connection with an intended plantation of Carolina nearly thirty years before any actual settlement took place.

It was mainly through the exertions of one of the principal followers of Soubise, Duke de Fontenay, a great leader of the Protestant Reformed religion in France, soon after Charles I. ascended the English throne, that numbers of these families ultimately adopted America as their country.

Antoine de Ridouet, Baron de Sancé, was the name of this promoter of American

colonization, and he acted in the capacity of secretary to Soubise during his sojourn in this country.

Soubise was in truth an exile. He had espoused with all the vigour of his character the cause of his fellow Protestant countrymen in France. His perseverance in endeavouring to obtain an acknowledgment of their rights had drawn upon him the wrath of his Sovereign. The King of France had accused him of acts of rebellion, and, fearing the worst consequences, Soubise had collected at Rochelle a fleet and about 1,500 men eager to espouse his cause and to fight in defence of it. The Dutch lent a willing ear to the solicitations of Soubise for aid, and gave him all the assistance they could. Ships, men, and war material were speedily furnished, and Soubise, flushed with success, was eager to give a practical proof of his sincerity and his courage.

A battle was the consequence, and the defeat of the French King's fleet the result. But the brilliant hopes of Soubise were unhappily of short duration. Louis XIII., worsted by a portion of his own subjects, determined to put forth his strength; so Rochelle was proclaimed in a state of siege, and the besiegers were soon reduced to the last extremities. In his despair Soubise applied to England; he begged King Charles to come to his assistance; he urged that himself and his followers had fought in defence of their common faith; that the very existence of the Protestant religion in France, and with it the lives of his followers, depended upon the issue of the struggle; and he entreated the Protestant King to assist a Protestant people. He succeeded in enlisting the sympathy of the English Court, if not entirely that of the English people, who were at this time so much occupied with their own grievances.

The Duke of Buckingham, then Lord High Admiral of England, was favourable to the cause, and through his power and influence Soubise was promised assistance. After some delay, a few English ships were made ready and under the immediate command of Buckingham sailed to the relief of Rochelle. The result, however, was disastrous in the extreme, and fatal to the ambitious hopes of the great French Protestant

leader. He was in turn worsted by the French King's fleet. The English ships, indifferently manned and badly commanded, were of little or no avail, and Soubise, disappointed of his last chance of success, had no alternative but to take refuge in England with the remnant of his followers. Most of these, maintained for a time by the English Government, were soon reduced to the greatest distress. Many, it is supposed, went over to the Spaniards, others to the West Indies, and some sailed for America. Of these last we wish to speak.

De Sancé, who was a devoted follower of Soubise, and accompanied him in his flight to England, had previously been very active in protecting the interests of his Protestant countrymen fugitives. To many petitions from these distressed men to the Privy Council, De Sancé had written certificates that the petitioners were of the Reformed religion.

Fortunately, at this juncture the Duke of Buckingham stood his friend. At Buckingham's recommendation King Charles granted De Sancé a pension of £100 a-year, his estate in France having been confiscated. But this was hardly sufficient for a man who thought not of his own wants alone. True to the principles for which so much had been sacrificed, he used all the influence he possessed for the permanent well-being of his fellow-sufferers, so he petitioned the King for an increase of his pension to £200 a year: his former patron, the Duke of Buckingham, had by this time fallen by the knife of an assassin. He likewise prayed for letters of denization, as himself and family had resolved to live in England. This is the letter he wrote:—

MONSEIGNEUR,

Le désir que j'ay de servir Sa Majesté et me retirer en ce pais issy avec ma famille et tout ce que j'ay en France aussy pour faire habituer des françois protestans en Virginie pour y planter des vignes, olives, faire des soyes, et du sel me fait vous suplier tres humblement d'obtenir de Sa Majesté quil luy plaise m'honorer de lettres de gentilhomme de sa chambre privée. Avec lettres de Denison pour moy et mon fils. Et quil luy plaise donner ordre à Monseigneur l'Ambassadeur qui ira en France d'obtenir comme ayant l'honneur d'estre son domestique, liberté et sureté pour moy avec la jouissance de mon bien afin que par ce moyen et sous la faveur de sa Majesté je puisse issy faire transporter ma famille et mon bien

pour estre plus prest à servir sa Majesté et vous aussy mon seigneur,

[To Lord Dorchester,
H.M. Secretary of State.]

SANCÉ.

His chief object in writing this letter was that he might be enabled to carry out the idea he had formed of inducing the French Protestant refugees to seek a permanent home on the continent of America. There he felt sure his unhappy Protestant countrymen would be free to follow their own religion in safety and in peace; there they would be able to embark in pursuits congenial to their tastes, and forget in healthful occupations the deadly struggle for religious freedom in which they had been so long engaged; and there also they would find a permanent and a happy home for themselves, their wives and their families. His active mind was ever at work to secure the success of his scheme. Every detail connected with the intended colony was a subject to him of anxious thought, and a calculation of the greatest care. At first he seems to have wished to colonize a considerable tract of land in America, as the extent of territory he demanded was capable of settling more than 20,000 men. In a subsequent paper, however, his plans were evidently more matured; he there proposes that not more than 100 or 150 settlers should be sent over in the first year, and that labourers, artisans and skilful seamen only should go during the next two or three years.

His proposals met with favour. Articles were agreed upon between the King's Attorney-General and himself, and instructions were drawn out for settling a plantation in Carolina and for the voyage. All the details were at length completed. Every Frenchman wishing to go was to furnish a certificate from his pastor that he was of the Reformed religion; this was essential, and of the utmost importance in the eyes of De Sancé. He also drew out rules for their particular guidance, the exact number that were in the first instance to sail, a minister being at their head, and the duties each would have to perform. Even the provisions they were to carry with them were minutely written down; these were to include the apparel, arms, tools and household implements necessary for one person or for a family; all such

charges for fifty men were estimated at £1,000. By some means, however, probably consequent on the internal commotions then unhappily prevailing in England, the final action in this contemplated settlement was delayed, and it was not until April 20, 1630, that "Instructions by way of indenture betwixt His Majesty and Sir Robt. Heath, Knt., Chief Justice of our Court of Common Pleas, to be observed in the plantation of Carolina" were signed, one article of which was "That none shall be willingly admitted or entertained into this plantation which shall not be of the Protestant religion." As all were Frenchmen, and as they could not but remember the persecution and miseries which they had undergone, they no doubt stipulated before quitting England that Roman Catholics should form no portion of their number, or they very naturally thought they would scarcely be allowed to enjoy that tranquillity in the exercise of their religion which had been so distinctly promised to them. A governor was appointed for the newly intended colony, and everything was in readiness for the voyage, when, at the last stage of this historical drama, "the plantation was hindered, and the voyage frustrated." How this came about we gather from the contents of a petition presented to the Privy Council in 1634, more than four years after these events took place.

From this it appears that these unfortunate French Protestants, fated as it seemed to endure sacrifices and disappointments, were landed in Virginia, where they remained in distress until the following May with no transport to take them to Carolina. The name of the vessel which took them over was the "Mayflower."

The ill success of this expedition was not, however, allowed to pass unnoticed in England. The contractors for the voyage were committed to the custody of a messenger until they were able to answer the complaints against them. The judge of the Admiralty made two formal reports on the subject; and the contractors, Samuel Vassall and Peter Andrews, were ordered to pay upwards of £600 for the losses sustained by the non-fulfilment of their contract.

Thus fell to the ground, for a time at least, the first intended settlement of Carolina,

which was neither renewed nor successfully accomplished until nearly thirty years afterwards, when John Locke the great philosopher, at that time Private Secretary to Lord Shaftesbury, was consulted by the lords proprietors of Carolina, and framed the original or first set of the constitutions for the government of the colony. Had this first attempt succeeded, to what fruitful results might it not have led? The intended settlers were men of character, industrious and honourable, who had sacrificed their fortunes and would have sacrificed their lives for their religion. They had fought under Soubise, and were desirous to settle where they could enjoy their religious opinions undisturbed, and be employed in honest and useful occupations. The cultivation of a rich and fruitful soil, untouched, if not unseen, by any but the native Indians, the planting of the vine, nurturing the silkworm, and similar pursuits, these men were desirous to undertake. But their wishes were frustrated, not through any fault of their own, and the settlement of a fair colony in America delayed, as we have said, for more than a quarter of a century. It is, however, pretty certain that these French Protestants remained in Virginia, and there is evidence that twenty-eight more were sent over through De Sancé's efforts in the "Thomas" to supply the place of any who might die in the "Mayflower." Nevertheless, it must not be forgotten that, though his untiring exertions to found the settlement were not successful, De Sancé was mainly instrumental in inducing these French Protestants to adopt America as their home. They were assuredly the first of the large numbers who subsequently did so. All the documents relating to this intended settlement of Carolina will be found in the Colonial Series of State Papers in H.M. Public Record Office.

W. NOEL SAINSBURY.

Saxon Art and Architecture.



THE present appears to be a fitting time for the consideration of the fresh accessions to our knowledge of Saxon art, which are the results of the researches of recent years. The value

of these will be more appreciable when noted systematically in relation to each other.

In 1851 a paper was written by the late Mr. A. Ashpitel on Saxon Architecture,* which received a large amount of well-deserved attention. He pointed out that the Saxon word indicating ornament, "Gefraetwan," should be translated by our modern word "fretwork." This was a remarkable anticipation of the discovery in more recent years of a now numerous class of monuments which have not even yet received the amount of attention and comparison which they deserve, for they unfold to us a new chapter of the history of Saxon art.

I allude to the many fragments of interlaced work which have been found during the restoration of our churches, or otherwise. These consist of intricate patterns in low relief, overlapping one another, called "runic knots," or classed as Celtic, Manx or Welsh work. These patterns are "fretwork" to all intents and purposes, since the essence of the design consists of the pattern being worked out from a flat surface, the amount of sinking being merely a piercing of the surface, with but, in some instances, a small amount of cutting parallel to the surface, to produce the appearance of overlapping. They are found to some extent in early Irish churches, always on the well-known Irish crosses, and equally so in those of the Isle of Man, in Scotland, throughout Wales, and lastly in such considerable numbers in England, from the extremity of Cornwall to the Scottish border, as to prove the general range of this peculiar style alike over all these extended counties. I propose to call attention to the fact that England has very many examples of this style, and shall draw freely upon the results of the researches of others in doing so, although but little has yet been done systematically. The indication of the extent of country covered by these examples may be a surprise to many. Various minor classifications there may be: the Manx work being somewhat more elaborate than the Cornish; the Scottish being broader and not so finished as the Irish; but yet the general arrangement of the designs is sufficiently identical to point to the existence of kindred influences

* 'On Repton Church and Priory.' *Journal of Brit. Arch. Ass.*, vii. p. 263.

over all. Professor Westwood's researches have placed before us the Welsh inscribed and many of the carved stones, and his painstaking work on the early manuscripts shows the similarity of designs on lithic and palæographic work alike.* Mr. O'Neil and Mr. Patrick Chalmers have in like manner shown the affinity of these with the Irish and Scottish crosses by the many examples they have given. The Manx crosses have also been well illustrated, and they bear the same testimony. The early dates of these remarkable monuments are placed beyond dispute by the historical evidences that have been so patiently adduced, which may be accepted in all confidence by students of art. They indicate a school of design of no mean order, and a common excellence alike both on parchment and stone deserving of all admiration for the beauty and artistic treatment of the work. This style has been not inaptly called Celtic, and it may be quite possible to trace its gradual growth on the early British urns and the bronze shields through the early periods of Christianity in these isles, long prior, it may be, to the coming of Augustine and the introduction of art of another school into which it soon merged.† The style of these interlaced patterns, however, appears to have continued quite to the time of the Norman Conquest, and, indeed, in some remote places traces of them remain afterwards. The affinity of the Anglo-Saxon buildings with those in other parts of these isles is not so marked, and shows more of Germanic influence. The zigzag ornament which appears in its crude state on the ancient British urns is traced by Irish antiquaries from so rude a beginning to a development of perfection long before its appearance, even in a tentative form, on our early Norman buildings. I do not propose to treat further of this peculiar ornament, except to say that it may be possible that it came to us from Ireland in Norman times, rather than from Normandy. It does not appear on the early

* See also his Paper on 'Early British Anglo-Saxon and Irish Ornamentation.' *Arch. Journal*, x. p. 275. The patterns on the early jewelry are similar to those on stone and in MSS.

† I do not propose to trace the affinity of this style with some very early Byzantine work in Italy and elsewhere; nor the close resemblance to that of the Northern nations.

class of monuments under review on this side of the Channel to any great extent. It appears on the quaint Saxon sculptures at Heysham and on one or two of the Anglesey fonts, in an undeveloped form, and in these instances it is no undue stretch of belief to say that it may have been derived from Ireland, for that country has certainly been the school for Welsh art rather than England, although Wales has so many peculiarities of its own.

I will now proceed to indicate a few representative examples of interlaced patterns in England.

Cornwall is full of them. In every direction, from end to end of the county, finely wrought crosses may be met with, having interlaced patterns cut into the hard granite. The inscriptions attest the early origin that I claim for them, while the designs are of the same class as those of Wales and Ireland. The Coplestone Cross, Devon, is similar. Kindred patterns were met with on the slabs found on the site of St. Benetfink, London. Similar crosses are to be found in Derbyshire, Stafford, Cumberland, Yorkshire, Durham, and many other counties. The cross found in Lancaster churchyard has an inscription which is called by Baines, Saxo-Danish. It is covered with interlaced patterns. My friend, Mr. C. Lynam, undertook, at my desire, the preparation of a Paper on the crosses of Staffordshire, a county fairly representative in its character, and somewhat remote from whatever influences there may have been of the art of the west of England or the north, where these objects are the most numerous. He indicated examples of early crosses at Ilam, Checkley Leek, Stoke-on-Trent and Wolverhampton.* What he has done for this unproductive county, as it may have been considered, may probably indicate the results that would reward research elsewhere. The carved foliage on the pyramidal stem of what has been a beautiful object, probably a cross, now within Hackness Church, is boldly executed, and not unlike early English work at first glance. The church has a chancel arch of Saxon date formed of very good masonry.

Let us turn to another class already referred to. The observations of recent years during church restoration have brought

* *Journal of Brit. Arch. Ass.*, vol. xxxiii. p. 432.

to light a fairly large number of fragments of thin slabs of stone covered on one of their surfaces with interlaced patterns of precisely similar class. We find them at Bradford-on-Avon parish church, Stow Nine Churches, Terrington St. Clement's, Norfolk, among the ruins of Keynsham Abbey, the Saxon Church in Dover Castle, and elsewhere.

The occurrence of these patterns over so large a portion of England prevents our speaking of any of them as mere isolated examples. They must be referred to a common and prevalent style, however different the application may have been to local circumstances.

The painstaking work of a Wiltshire clergyman and the clever pencil of a Wiltshire lady have rendered evidence of the way in which these slabs of carved work were used in Saxon buildings. During the repair of Bradford Church, Salisbury, a discovery was made of no small interest to students of Saxon art. A pier and arch of this early date having been cleared of plaster, were found to be cased with some of these slabs, having their ornamental face visible as they were originally built. We may therefore reasonably suppose that these slabs have been used in like manner as a coating to plain surfaces, and similar to the marble casing so constantly used in Roman buildings, from which the system was most probably derived. A view of the arch by Mrs. Goldney is given in vol. xxxii. p. 497 of the *Journal of the British Arch. Association*, while on page 216 vol. xxxiii. may be seen a restoration of the remarkable slab at Bradford-on-Avon, by Mr. J. F. Irvine.

The discovery may be accepted as evidence that Saxon buildings were enriched in a manner not hitherto noticed, and probably, in some cases, to an extended degree, for this style of ornamentation could be carried over the building with considerable facility.

The assigning of these fretwork patterns to Saxon times enables us to deal with another class of monuments—namely, church fonts of the same date.

Several authorities have too hastily stated that no Saxon fonts exist, and that none were used in Saxon times. The statement of the Venerable Bede appears to indicate that the holy rite of baptism was not administered

in fonts, and deserves all attention. I suggest that this should be accepted only as evidence relating to his own time,* or to the use of the Latin school of Christianity, for it is in such direct conflict with existing examples in Ireland and Wales that I see no cause for reconciling these evidences unless the fact be accepted with the limitations suggested.

To pass over the examples in these countries, reference may be made to a few in England.

The font of the Saxon church of Deerhurst is covered with interlaced frétwork, agreeing with the other examples; and its bell-shaped form has its counterpart in the plain font at Potteme (which is inscribed with tenth or eleventh century lettering) and several others.

The old font of the newly-discovered Saxon church at Escombe is in like manner covered with similar work. The elegant font at Chaddesley Corbet, Worcestershire, is similar; and that at Wilne, Derbyshire, is a remarkable example.

I may here call attention to the Bridekirk font, which would be called late or well-advanced Norman by many antiquaries. Certainly its appearance alone would not justify our classing it among Saxon works in the present state of our knowledge. Nevertheless there is an inscription in *runic* characters on the font itself. I do not say that it would be impossible for a runic inscription to be of Norman times, although I think it in the highest degree improbable that runic influence would remain so late in Cumberland. Also, that were it to be so, the carving would naturally show other than a Norman style, were runes adopted for the inscription. But the runes have been read, I think rightly, and they tell us that "here Ekard was converted," &c. This Ekard is supposed to have come to Britain about 939. The runes were read long ago by Bp. Nicholson and may be studied, with views of the font itself, in those

* Reference is constantly made to the use of streams, and to a bath called a font, close to a church, into which adults descended. Lingard speaks of these being disused, and fonts of wood or stone being used in parish churches. Bede, in his letter to Egbert, Archbishop of York, advises him to appoint presbyters in each village, to instruct and to administer the sacraments.

stores of antiquarian lore; the volumes of *Archæologia*. It occurs in vol. xiv. p. 115. At this period everything with quaint carving was accepted as Saxon, and its date therefore excited no comment.

Its evidence has remained but little noticed during the time of the contrary belief that everything was Norman; but it is now valuable evidence of the existence of fonts in Saxon times.

Recent years have also added to our knowledge of a fourth class of monuments—sepulchral slabs. In the years 1833–1843, a large number were found at Hartlepool and made public. These commemorate the interments of a Saxon community and are ornamented in various ways, the style being similar to what we see on the other classes of monuments. They bear singular identity with Scottish, Irish, and Welsh work; while their early dates are fairly well made out. They appear to belong to the seventh century.

Their evidence of the art of the period may be accepted with fair certainty. Nevertheless, they have hardly yet received sufficient acceptance of their value for determining the dates of kindred examples. This is sufficiently shewn by the examples in the valuable manual of sepulchral slabs and crosses by the Rev. E. L. Cutts, where the probable date of the eleventh century is given to several objects of this class.

This would indicate their being either Saxon or Norman, but with our extended knowledge, and analogy with other specimens, we may add to their age a period of several centuries.

Sepulchral slabs, or kindred objects, of date anterior to Norman times, may be noted in considerable numbers. They have been found at Repton, Derby, Bedale, Cambridge Castle, Barringham, Yorks, Wensley, Durham, Dover, with a runic inscription; and one covered with elaborate interlaced work has recently been found at Bexhill, Sussex.

There is yet a fifth class of objects that require to be taken into consideration in relation to Saxon art. Not a few examples of sculpture exist, and under circumstances to afford us evidence of its employment as an ordinary and usual mode of decoration. The two large carved angels over the chancel arch at Brad-

ford-on-Avon are indeed sufficient of themselves to prove this statement, for they have been met with under such circumstances that we cannot doubt that they are original portions of the building. They are of large size and boldly carved, but I need only refer to the Rev. Canon Jackson's description of them, and to his indication of their close resemblance to the designs of similar figures in Saxon MSS. The figure of our Lord in Bristol Cathedral chapter-house is of the same style; so is the large rood at Romsey Abbey, built into a later wall.

The carving over the porch of Stepney Church, London, is the same, and the crosses and fonts already referred to are adorned with a profusion of sculptured figures that must have been done at the same time as the interlaced work. The Irish and Scotch antiquaries have for years satisfactorily established the age of the examples in their countries, and it seems difficult to believe anything else than that the carving on such crosses as those at Sandbach, Bewcastle, Aycliffe, and many others are of the same date. The base of what has been a very beautiful cross at Walton, Yorkshire, is not only covered with elaborate patterns of interlaced work, but there is an entwined dragon, very like in style to a so-called Norse stone found in St. Paul's Churchyard in 1852, which has a runic inscription. The Aycliffe cross has a well-executed representation of the Crucifixion, which may be compared with the Romsey rood already referred to. There is another of large size over the small chancel arch at Bishopstone Church. There is a singular panel with figures and a circlet now at Durham, which was brought from the ancient church of Monkswearmouth.

A carving, probably portion of the tympanum of a doorway, was found in St. Nicholas Church, Ipswich, several years ago, with other sculptures. There are figures of St. Michael and the dragon. I need not press the question of its being of Saxon date. There is an inscription in Saxon; and should it have been executed in Norman times, the influence of Saxon taste is as likely to be in the carving as in the choice of Saxon for the inscription. The style of carving referred to continues quite into the Norman period. Such objects as the above are very different to the few

carved capitals at Sompting and Bolam, which, with one or two dug up at St. Alkmund's, Derby, until recently, were the only known examples of the sculptor's art at this early period.

The cable moulding is of constant occurrence on the crosses and slabs. There is a very good example at Hackthorn, Lincolnshire, on a slab containing a cross of very artistic design. It occurs on the impost of the chancel arch of Little Linford Church, Bucks, a building which has not yet been noticed in our lists of Saxon churches. It appears in a doubled form around one of the windows of Bonarhunt Church.

Our consideration of Saxon art is thus aided by these new classes of objects. A little further attention to the buildings already known will also assist our inquiry. Instead of these being so few in number as was believed at the time when Rickman modestly put forward his list of only twenty, the number has grown to goodly proportions. The modern list in Parker's *Rickman* is confessedly incomplete, and it would be very easy to add to it. Still it is by far the best for reference, and it affords good evidence of how our knowledge has increased since it was begun by Rickman in the way indicated. The number is sufficient to refute the sweeping statements of the old chroniclers with respect to the use of wood alone for constructive purposes.

The planning of these buildings reveals the fact that the Saxon architects were fertile of design, for there is hardly any plan of our later churches that is not found in them. I will note a few examples:—Kingsbury, a small parallelogram only; Corhampton, a nave and chancel; Wing, ditto, with polygonal apse; Worth, ditto, with semicircular apse and transept to nave; Dover Castle Church, a cruciform church without aisles and a central tower; Brixworth, nave with clerestory and side aisles, semicircular apse, and western tower; Elmham (ruined church), nave with nartrix, chancel with apse; Dunham Magna, tower between nave and chancel; Bradford-on-Avon, large porch to nave, and there has been another on the south side; Norwich, St. Julian, a round tower.

It would be difficult to find any other class

of plan which does not find its development already in churches of this early period. Even the crypt is found at Repton and more than one other Saxon church. The Repton crypt is remarkable for the extreme lightness of its slender columns in comparison with many of Norman date. The height of several of the buildings in reference to their width may also be noted in many examples.

The position of these buildings is frequently a conspicuous one, having often, from one point at least, an extended view of the surrounding country. Such positions, for instance, are chosen at Laughten-en-le-Morthen, Stowe Nine Churches, Worth, Sompting, Earl's Barton, and many others. While many appear never to have had towers—and these may be taken as of especially old date, as at the newly discovered church at Escombe—yet there are many examples of towers; and the favourite position appears to be the west end of the building. The extreme height of these in proportion to their width has often been referred to, and need not therefore be dwelt upon again here, except to remark that the terminations may have been similar to those of the early Germanic churches. The well-known example at Sompting, Sussex, is identical with many examples in the Rhine provinces. The MSS. of early date frequently represent the towers of unusual height, judged by what we know of Norman work. One of these, the central tower of Edward the Confessor's, Westminster Abbey, is very high, and has a circular capping—a composition altogether unlike any Norman steeple remaining. I feel inclined to believe that this actually conveys a general idea of the design, and base my belief upon the fact that, whenever the Bayeux tapestry on which it occurs is studied, it proves to contain correct representations. This is so with the armour, the costumes, and the ships. Why not, therefore, in the architecture generally as well?

In the Viking ship recently found were some curiously shaped terminals, precisely like what we see at the ends of gables of the buildings and the ships alike in the old MSS. This small item of architectural detail appears on the gables of Westminster Abbey. If the view of the building is correct in so small a matter, why not in the larger?

The wooden churches of Sweden and Norway, with their curiously interlaced patterns, still existing, have the same gable terminations, and may give us a good general knowledge of what wooden churches in our own country were like. I cannot, however, pursue the interesting inquiry of the existence of fretwork patterns beyond the limits of our own country on this occasion.

The plans of the simplest Saxon churches—a small nave and chancel, with a square east end and a step down to the chancel—may be compared with advantage with some of the earliest Irish examples. The proportions are not far different from those of St. Patrick's churches.

A critical examination of our Saxon buildings reveals the interesting fact that signs of reconstruction and addition are apparent in many of them. Thus the tower of Holy Trinity, Colchester, is built on an older Saxon east wall; the circular staircase of Brixworth is more recent than the tower against which it is built; while the latter, again, is not so old as the church. The porch of Bradford-on-Avon is a later construction. The upper part of Worth Church, and probably the transept, are of later date than the substructure, and there are many others.

Facts like these refute all suppositions that Saxon works are either all very late or all very early; and indicate that their existence extended over a lengthened period.

Another fact claims attention. It is the superiority of some examples of Saxon stonework over those of early Norman date. While the latter have large and wide joints, with the stone "axed" only to a surface, some of the former are remarkable for having extremely small joints and well chiselled stone. Mr. Irvine could hardly insert a pen-knife between the joints of the stonework at Diddlebury church, and he speaks of the fine jointed work at Dover and Boarhunt. It is apparent at Dunham Magna and Bradford-on-Avon, but the bonding of the stones is not all that could be desired, although in these buildings the working of them is superior to early Norman work. We may assign a late date to some of these examples, but there is really no evidence of it by the introduction of any apparently late ornamentation.

tation; while the church at Bradford-on-Avon is confessedly not late, but of early date.

To conclude. While the commencement of this century witnessed the extravagant belief that a large portion of the buildings with semicircular arches were of Saxon date, the revulsion followed a natural law, and went exactly into the opposite extreme, as is so abundantly shown by Rickman's meagre list of only twenty examples.

The evidence now to our hand of beautifully carved crosses, incised building slabs, sepulchral monuments, fonts and sculpture, and a large number of buildings or portions of them actually in existence, scattered over the length and breadth of England, show that this latter belief must be considerably modified.

We are unable to study the Saxon art in any one grand building, as we can do the succeeding Norman style in the magnificent temples still so numerous. We can arrive at a knowledge of it only by patient research. We have now sufficient data to class it as a distinct style, and evidence that it had made and was making worthy progress up to the period of the Norman Conquest.

E. P. LOFTUS BROCK.



"With Good Capon Lined."

CFTEN as Jaques' caustic description of the "seven ages" of the drama of life has been quoted, there is a point in one passage in it that has not yet, I believe, been taken. The Justice, as everybody remembers, is portrayed as

In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances.

The uninstructed reader probably always misunderstands the word "modern;" and the meaning of "instances" is not so easy to be sure of. But it is not this line to which I now call attention; it is the first of the three quoted. There is an allusion that has been missed in the mention of the "capon," an allusion which adds to the bitterness of a sufficiently bitter life-sketch. It was the custom to present magistrates with presents, especially, it would seem, with capons, by

way of securing their goodwill and favour. This fact heightens the satire of Jaques' portrait of an Elizabethan J.P. It gives force and meaning to what seems vague and general. Let us now prove and illustrate it.

Wither, describing the Christmas season, with its burning "blocks," its "pies," its bagpipes and tabors, and other revelries, goes on to sing how

Now poor men to the justices
With capons make their errands;
And if they hap to fail of these,
They plague them with their warrants.

That is, the capon was a tribute fully expected and as good as exacted; it was "understood" it should be duly paid in.

But now they feed them with good cheer,
And what they want they take in beer,
For Christmas comes but once a year,
And then they shall be merry.

That is, the justices acknowledge the tribute by treating "the poor men" to a good dinner and as much beer as they like. But the more important acknowledgment was yet to come.

Singer, in one of his excellent Shakspearean notes, cites a member of the House of Commons as saying, in 1601: "A Justice of Peace is a living creature that for half a dozen chickens will dispense with a dozen of penal statutes."

I am furnished with another illustration by my friend the Rev. T. Lewis O. Davies, whose *Supplementary English Glossary*, about to be published by Messrs. Bell & Sons, will be of great value to English students. (I speak on the strength of having seen some proofs.) "Samuel Ward," writes Mr. Davies in a letter I have his kind permission to use, "a Puritan Divine, in a sermon undated, but probably preached very early in the seventeenth century, speaks of judges that judge for reward, and say with shame 'Bring you,' such as the country calls 'capon justices.' He does not explain the term further, but I suppose corrupt magistrates were so called because they expected presents of capons and other farm produce from the rustics who came before them."

A further illustration of this morally dubious custom is to be found in Massinger's *A New Way to Pay Old Debts*; but in this case the offering exceeds the dimensions of a

capon. Says Mr. Justice Greedy to Tapwell, the ale-house keeper :—

I remember thy wife brought me
Last New Year's tide a couple of fat turkeys.
and Tapwell answers :—

And shall do every Christmas, let your worship
But stand my friend now.

Greedy. How? With Master Wellborn?
I can do anything with him on such terms.

Then, turning to Wellborn; quoth the disinterested magistrate, aglow with pity for virtue in distress :—

See you this honest couple? They are good souls
As ever drew fosset; have they not
A pair of honest faces?

Wellborn. I o'erheard you,
And the bribe he promised. You are

..... cozen'd in them;
For of all the scum that grew rich by my riots,
This for a most unthankful knave, and this
For a base bawd and whore, have worst deceiv'd me,
And therefore speak not for them; by your place
You are rather to do me justice; lend me your ear;
Forget his turkeys, and call in his license;
And at the next fair I'll give you a yoke of oxen
Worth all his poultry.

Greedy (rapidly converted and forgetting his sympathy with distressed virtue). I am changed on a sudden

In my opinion. Come near; nearer, rascal.
And, now I view him better, did you e'er see
One look so like an arch-knave? His very countenance

Should an understanding judge but look on him
Would hang him though he were innocent.

Tapwell and Froth, his wife (astounded on this sudden reverse inflicted by the consumer of their turkeys). Worshipful sir!

Greedy (full of the righteous indignation inspired by the superiority of two oxen to two turkeys). No, though the great Turk came instead of turkeys
To beg my favour, I am inexorable.

In Overbury's *Book of Characters*, the Timist (*i.e.*, Time-server), has his New-Year's gifts ready at Hallowmass.

How the ministers of justice—too often of injustice—were amenable to influence, whether personal or in the shape of fowls and such matters, is shown by Shakspeare himself in his famous picture of "Robert Shallow, Esquire, in the county of Gloster, justice of peace and *coram* and *custalorum*, and *ratolorum* too; and a gentleman born, who writes himself *armigero*—in any bill, warrant, quittance or obligation, *armigero*."—See 2 *Henry IV.*, v. 1.

Davy. I beseech you, sir, to countenance William Visor of Wincot against Clement Perkes of the hill.

Shallow. There are many complaints, Davy, against that Visor: that Visor is an arrant knave, on my knowledge.

Davy. I grant your worship, that he is a knave, sir; but yet, God forbid, sir, but a knave should have some countenance at his friend's request. An honest man, sir, is able to speak for himself, when a knave is not. I have served your worship truly, sir, this eight years; and if I cannot once or twice in a quarter bear out a knave against an honest man, I have but a very little credit with your worship. The knave is mine honest friend, sir; therefore, I beseech your worship, let him be countenanced.

Shallow. Go to; I say, he shall have no wrong. Look about, Davy.

"This," notes Singer, "is no exaggerated picture of the course of justice in Shakspeare's time. Sir Nicholas Bacon [alas! that the name of his great son should be in any way mixed up with any of these or kindred abuses!] in a speech to Parliament, 1559, says: 'Is it not a monstrous disguising to have a justice a maintainer, acquitting some for gain, enditing others for malice, bearing with him as his servant, overthrowing the other as his enemy.'"

Latimer denounces this perilous practice of present-taking with characteristic courage and frankness. Referring to the words of Isaiah (i. 23)—"Thy princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them"—he says: "*Omnes diligunt munera.* They all love bribes. [Observe how easily *munus*, a gift, passes on to mean a bribe.] Bribery is a princely kind of thieving. They will be waged by the rich either to give sentence against the poor or to put off the poor man's causes. This is the noble theft of princes and of magistrates. They are bribe-takers. Now-a-days they call them gentle rewards; let them leave their colouring and call them by their Christian name—bribes: *Omnes diligunt munera.* All the princes, all the judges, all the priests, all the rulers, are bribers. . . . Woe worth these gifts; they subvert justice everywhere. *Sequuntur retributiones.* They follow bribes. Somewhat was given to them before, and they must needs give somewhat again; for Giff-gaffe was a good fellow; this Giff-gaffe led them clean from justice."

JOHN W. HAJES.

"Green indeed is the Colour of Lovers."

Armado. Who was Samson's love, my dear Moth?

Moth. A woman, master.

Armado. Of what complexion?

Moth. Of all the four, or the three, or the two; or one of the four.

Armado. Tell me precisely of what complexion.

Moth. Of the sea-water green, sir.

Armado. Is that one of the four complexions?

Moth. As I have read, and the best of them too.

Armado. GREEN INDEED IS THE COLOUR OF LOVERS; but to have a love of that colour methinks Samson had small reason for it" . . .

Love's Labour's Lost, act i. sc. 2.

FHOPE I shall not be accused of treating Shakspeare in that spirit of inquiry which sought to know if the husband of Juliet's nurse were really "a merry man," when I ask—Is green indeed the "colour of lovers?"

Green eyes have been praised not only by some of Don Armado's countrymen who "have a mint of phrases in their brain," but by poets of nearly every land. Drummond of Hawthornden in a sonnet has:—

Chaste Phoebe spake for purest azure dyes;
But Jove and Venus, *green* about the light,
To frame thought best as bringing most delight
That to pin'd hearts hope might for aye arise.
Nature, all said, a paradise of *green*
There plac'd to make all love, which have them seen.

A modern poet writes:—

O lips that mine have grown into
Like April's kissing May;
O fervid eyelids, letting through
Those eyes the greenest of things blue,
The bluest of things grey.

Dyce (*Shakspeare Glossary*) quotes Weber as to the enthusiasm of Spanish writers over green eyes, and he in turn cites Cervantes, "Ay que ojos tan grandes y tan rasgados! y par el siglo de mi madre, que son *verdes*, que no parecen sino que son de esmeraldas."—*El Zeloso Estremeño*.

Longfellow, in the *Spanish Student*, makes Victorian speak of the "young and green-eyed Gaditana," and later:—

In her tender eyes
Just that soft shade of green we sometimes see
In evening skies.

Dante describes the eyes of Beatrice:—

Posto t'avem dinanzi agli smeraldi
Ond' amor già ti trasse le sue armi.

Purgatorio, xxxi. 116-117.

Was Dante thinking of the passage in Cicero quoted by Mr. James Hooper in *Notes and Queries*, 6 s. i. p. 81—"Isto enim modo dicere licebit Jovem semper barbatum, Apollinem semper imberbem, *cæsios oculos* Minervæ, *cœruleans esse Neptuni*."

Shakspeare himself makes Thisbe lament:—

Lovers make moan:

His eyes were green as leeks.

Midsummer Night's Dream, v. 1. 341-342.

And whatever may be said of the meaning of this reference, there can be little or no doubt of the implied praise in the Nurse's description of Romeo's rival:—

An eagle, madam,

Hath not so green, so quick, so fair an eye
As Paris hath.

Romeo and Juliet, iii. 5. 221-223.

Again, in the *Two Noble Kinsmen*—part of which was, probably, written by Shakspeare—Emilia praying to Diana says, as though Cicero had taught her:—

O vouchsafe,

With that thy rare green eye, which never yet
Beheld things maculate—look on thy Virgin.*

Two Noble Kinsmen, v. 1.

Is *green*, however, the colour of lovers, otherwise than when connected with grey-eyed beauties? Browne says:—

Green well befits a lover's heate
But blacke besseems a mourner.

Sheapheard's Pipe, Fourth Eclogue.

But Chaucer says of Avarice:—

Ful sade and caytif was she eek
And also grene as ony leek.

Romaunt of the Rose, 211-212.

And to come to present times, we have the common saying:—

If you love me, love me true,
Send me ribbon, and let it be blue;
If you hate me, let it be seen,
Send me a ribbon, and let it be *green*.

Again:—

Married in May, and kirked in *green*,
Baith bride and bridegroom won't long be seen.

Going further, Sussex mothers absolutely forbid the use of green in dress or even in house furniture, and "to be dressed in green and white," according to the popular rhymes,

* A few lines later in the scene in *Love's Labour's Lost* to which this Paper has reference, Moth says, in reply to Armado's boast, "My love is most immaculate white and red:" "Most maculate thoughts, master, are masked under such colours."

must, in the eyes of a Sussex maid, be tantamount to wearing the willow :—

Those dressed in blue
Have lovers true ;
In green and white
Forsaken quite.

Folk-Lore Society Record, vol. i. p. 12.

For an illustration of

Green's forsaken,
Yellow's forsworn ;
Blue's the colour
That must be worn,

we have only to turn to one of the charming works of the author of *The Princess of Thule* ; but the superstition is by no means confined to the land of the Three Feathers. Everybody knows that

Yellow, yellow, turned up with green,
Is the ugliest colour that ever was seen.

In Scotland, in the memory of a lady now only a little over seventy years of age (who is my informant), it was a customary joke, when a younger sister was married before the elder, to send a pair of green stockings to the maiden all forlorn, and, as custom insisted that on such occasions the unhappy spinster had to dispense with shoes in the evening dance, even chance guests were promptly informed that Rachel had outstripped Leah. Blue is, and has been for centuries, the favourite colour all over Europe—its early association with the Virgin (as I have already pointed out in *THE ANTI-QUARY*, vol. i. p. 3) having not a little to do with this sweet favour in which it has been domestically held.

What, then, is Don Armado's meaning? Did Shakspeare know Spanish superstition so intimately as to dower Don Armado with an actual piece of Spanish folk-lore, or have we here simply an idle phrase of "this child of fancy," who found so much delight in high-born words?

Or was Shakspeare led away by the poetical feeling that as the colour most suggestive of freshness and spring-time—green was the appropriate lover's badge? Would he have sung, as later Heine sang—

Im wunderschönen Monat Mai,
Als alle Knospen sprangen,
Da ist in meinem Herzen
Die Liebe aufgegangen.

or the reverse?

WILLIAM GEORGE BLACK.

An Old Scotch Kirk Session Record.

THE history of the Kirk of Scotland has yet to be written in a correct and complete historical style. It will ever be considered unsatisfactory until there is disclosed the extent and manner in which the Church Courts, especially the lower court called the Kirk Session, discharged the duties and powers entrusted to them. Numerous are the records of these Kirk Sessions, but never yet have they been used for a serious, historical purpose, though now and then they have been utilized in local monographs and local newspapers. These authentic records, rough and ready jottings of the Kirk's history in every parish, contain most abundant materials for the construction of a truly valuable and interesting history of bygone Scotch religion, Scotch manners, and Scotch life. This is a field wherein the worker need neither raise the flame of the ecclesiastical, nor trample on the stings of the political history. It would be a domestic history in the best sense. The extracts alone would form such touches of reality, pleasant bits of gossip, as one could wish, to depict the household sayings and doings, their social customs and annals, or to record their veritable everyday life, their eating and drinking, their days of religious observance, their marriages and their offences, their dress and local resolutions for regulation of manners, which have for centuries floated down the stream of time, bound within the old boards of these records. Then indeed would Scotch history become an enticing study to others than Scots. With a supreme contempt and disregard for such records, the Kirk has taken no interest in, nor made any provision for, their preservation. How many are lost or how many are in existence it neither knows nor cares.

The Record to which I sometime ago had access through the courtesy of the Session Clerk, is that of the town of Haddington. It is in an excellent state, the ink is yet black, the binding is still firm. The first entry is dated the 9th of August, 1646, so that it would appear to have been the outcome of the Solemn League and Covenant which provided

for, among other things, "the reformation of religion . . . in discipline and government." Here and there are blanks, such as the period of the invasion of Cromwell and the battle at the neighbouring town of Dunbar, otherwise the Session's usual weekly *sederunt* is regularly recorded. But strange to say, none of the minutes are signed, the engrossment and subsequent approval seem to have been sufficient authority. The late Rev. Dr. John Cook, an authority on Church law, when clergyman of the first charge, attached so much importance to this fact, that during his incumbency he never departed from the ancient usage. The minutes had the old Scots Acts for their model, and Bacon admired their "excellent brevity."

I cannot in this paper gratify the lover of historical research in this by-way of history from off the beaten track with very interesting or important information. Meantime, I only propose giving a few extracts from the treasurer's accounts to show what payments were disbursed in olden times by a Kirk Session. But even this is interesting reading to the antiquary, for strange and diverse were the disbursements, and in this respect alone the old records differ at once from the modern. It is probably needless to say that the money is old Scots coinage.

The sum of £2 10s. was voted for "ane bybill" to a man, and nine years afterwards £1 10s. for another Bible to a different person. Opposite, an entry thus poetically expressed, "Bessie grayes winding sheet," is entered £1 10s., and there are various similar entries running through the pages. In many useful ways the Session assisted the deserving poor, and we frequently find a carter voted assistance "to help to buy him ane hors." In one case £8 14s. was given. Again, we read of assistance being given for "ane paire of shooes to Janet Mc farling, £1;" to others to "pay hoüs mail," and to "Marion forrest for mending ane poore lases foot, £1 10s.;" while "the tresaroure was ordaint to buy als mutch gray cloth as will be suite of clothes" to one. The clerks appeared to delight in distinctive words which would at once roughly describe the recipient of relief, and recal him to the writer's memory. So we read of the recipients being "ane crippil borne on ane barrow," "an old seik

man," "ane ship broken man," "ane blind man led with ane dog," "ane souldier wanting the hand," "ane poore woman strainger," "ane chapman come from fyf," and "Alexr. annan, blew-goune," which is an unusual Scotch expression. Under date of May 17, 1653, "six frenchmen" received assistance, and twelve days after £1 10s. was given to women and six children "going to Ireland to help them on in y^r journey." In their graphic simplicity some of the entries are very pathetic—for instance, we find under the descriptions "ane poore scollar," "ane poore dystressed gentilwoman" and "an old gentilman." There are others which are expressed in canny Scotch humour. £1 10s. to "Wm. nimmo to carie him out the way;" £2 1s. 5d. was voted on July 16, 1654, "to the Off^r for intertainment of ane woman in the tolbooth and for her jaloures fie," and £4 "to the clerk of the sinod for two sinods and his man's drinking money."

The entries relating to the Church are as interesting as any: "ffor ane pock to keipe the tikits, 5s.;" "ffor ane shod shovell;" "ffor elliven thraves and ane stouk of stra to the ministers mansione hous;" "ffor an hour glass to the Kirk," and "ffor ane trie to the holl that blew out at the bak of Sir Wm. Seatones seat, £1 4s.;" and even the expense of "two pound weight of candill" is entered minutely.

In 1653 numerous soldiers obtained relief: as many as thirty got 3s. each on one day, Aug. 8, 1652, on which day six Frenchmen were each assisted in the same amount, but two Dutchmen were specially favoured, they got 6s. each. About that time, soldiers—"seik" and "lame" they are generally described—were assisted every week. The Session took cognizance of those who engaged in the wars—thus, on April 3, 1648, there appeared "Thos. Adamson, troupper, and humblie acknowledged his sorrow for going out in ye last ingadgement against England, to make public ackg^t yrof nixt Sunday;" and in another entry the engagement is described as "unlawfull," while a similar delinquent is styled "ingadger. With such discipline the Church was powerless in its desire to suppress the warlike feeling in the Scots, and on Nov. 30, 1649, a schoolmaster was brought before the Session,

and ordered "to report ane testimoniall, and to mak his repentance for going out in Duk Hamilton's ingadgment." Any troublesome inroad made either by the English or Scotch upon each other was soon felt at Haddington, as the town lies in the rich Tyne valley about a day's march distance from Edinburgh, and on the high road to Berwick.

The payments to the distressed soldiers and the Church discipline of the "ingadgers" are important facts. It was not long afterwards that Abraham Cowley said:—

Again the Northern hinds may sing and plough,
And fear no harm but from the weather now.

JAMES PURVES.

Solicitors Supreme Courts' Library,
Edinburgh.

The Warming-Pan Story.

By ALEX. CHARLES EWALD, F.S.A.

EARLY in the morning of the 10th of June, 1688, Mary of Modena, the second wife of James II. of England, gave birth to a son, who afterwards became known in history as the Pretender. As in the case of his beautiful ancestress, Mary, Queen of Scots, so now in the case of the young Prince, it fell to his lot that trouble and mortification should mark him for their own even from the very hour when he was laid in his cradle. With the exception of certain among the Roman Catholics, James II. was so cordially detested by his subjects that at last, driven to desperation by the unconstitutional acts perpetrated on all sides, the nation resolved to have no more of him, and intrigues were set on foot for William of Orange to usurp the throne. The birth of a prince, the heir to the Crown, was therefore regarded by the people in no joyous light, and since the wish was father to the thought rumour began to be busy with its scandalous tongue and to circulate dark stories as to the unwelcome appearance of the little stranger. It was said that the Queen was too delicate to have become a mother; that her sudden removal from Whitehall to St. James's on the very eve of her confinement was a most mysterious proceeding; that the event was alleged to have

occurred on a Sunday, when most of the Protestant dames of the Court were at church, and consequently only interested witnesses present; that the Queen had been singularly shy of telling any of the ladies of her household, except those of her own religion, of the condition in which she was supposed to be; that at the critical moment the curtains of the bed were so closely drawn that observation was impossible from all around; and that, though it was a close summer morning, a warming-pan had been introduced between the sheets. Rumour hereupon solemnly declared that it was from this, what Serjeant Buzfuz called in a certain memorable trial "a harmless, a useful, and I will add, gentlemen, a comforting article of domestic furniture," that a new-born child had been produced, which was now to be foisted upon the nation as the Prince of Wales. Such was the hatred which the King at this time inspired in the hearts of the English people that this story—in spite of the fact that several members of the Privy Council and numerous ladies were in the chamber at the time of the delivery—was eagerly taken up and the fullest credence given to it. A ribald ballad-monger sang:—

As I went by St. James's I heard a bird sing,
That the Queen had for certain a boy for the king;
But one of the soldiers did laugh and did say,
It was born over night, and brought forth the next day.

Even to his last hour—though the Pretender was the very image of his father and a thorough Stuart in his obstinacy and want of tact—there were still many who looked upon him as only a kind of Perkin Warbeck, and who fully believed in the truth of the "warming-pan story."

Among the Close Rolls, preserved in the Public Record Office, there is a very interesting entry touching this matter, which will be quite new to the majority of historical students. It is enrolled on the Close Roll, 4 James II., part 3, and I am not aware that any reference has ever before been made to the fact that such a document is among our national archives. The entry records, at the express desire of the King, the evidence of those persons who were present at the birth of the Prince of Wales, and which most completely refutes the theory that a false heir was palmed off upon the English nation. The

testimony of the witnesses is given with extreme plainness, and it has been necessary somewhat to condense and eliminate it so as to satisfy the requirements of decency.

On Monday, October 22, 1688, an Extraordinary Council was held in the Council Chamber, Whitehall. There were present Her Majesty the Queen Dowager and such of the peers of the kingdom, both spiritual and temporal, as were in town, together with the Lord Mayor and Aldermen of the city of London, the Judges and several of His Majesty's Council. When all had assembled the King thus addressed his audience:—

"My Lords,—I have called you together upon a very extraordinary occasion, but extraordinary diseases must have extraordinary remedies. The malicious endeavours of my enemies have so poisoned the minds of some of my subjects that, by the reports I have from all hands, I have reason to believe that very many do not think this son, with which God hath blessed me, to be mine, but a supposititious child. But I may say that by particular providence scarce any prince was ever born where there were so many persons present. I have taken this time to have the matter heard and examined here, expecting that the Prince of Orange, with the first eastwardly wind, will invade this kingdom, and as I have often ventured my life for the nation before I came to the Crown, so I think myself more obliged to do the same now I am King, and so intend to go in person against him, whereby I may be exposed to accidents; and therefore I thought it necessary to have this now done in order to satisfy the minds of my subjects, and to prevent this kingdom being engaged in blood and confusion after my death, desiring to do always what may contribute most to the ease and quiet of my subjects, which I have shewed by securing to them their liberty of conscience and the enjoyment of their properties which I will always preserve. I have desired the Queen Dowager to give herself the trouble to come hither to declare what she knows of the birth of my son; and most of the ladies, lords, and other persons who were present, are ready here to depose, upon oath, their knowledge of this matter."

The Queen Dowager was then called, and declared on oath that she was present at the

confinement of the Queen, "and never stirred from her until she was delivered of the Prince of Wales." The Marchioness Powys affirmed that she had been aware of the condition of the Queen since last December, and had given her advice on more than one occasion, and "doth aver this Prince to be the same child which was then born, and that she has never been from him for one day since." The Countess of Arran deposed that she hastened from Whitehall to St. James's on hearing the news of Her Majesty's situation; "when she came she found the Queen in bed complaining of little pains; the Lady Sunderland, the Lady Roscommon, Mistress Lavadie, and the midwife were on that side of the bed where the Queen lay, and this deponent, with a great many others, stood on the other side all the time till the Queen was delivered. As soon as Her Majesty was delivered, she said, 'Oh Lord! I don't hear the child cry!' and immediately upon that this deponent did hear it cry, and saw the midwife take the child out of the bed and give it to Mistress Lavadie, who carried it into the little bedchamber, where she, this deponent, followed her, and saw that it was a son." The Ladies Peterborough, Sunderland, Roscommon, and other dames of the Court then gave similar evidence: they had all been aware of the interesting situation of Her Majesty, they had been present at the critical moment, and they had satisfied themselves that the issue was a boy.

The evidence of the gentlemen of the Household was now called for. The Lord Chancellor, the Lord President of the Council, the Lord Privy Seal, and the Lord Chamberlain came forward, and, though they protested that "it was not to be expected that those of their sex should be able to give full evidence in such a matter," yet they declared themselves convinced from what they had seen and heard that Her Majesty was the mother of the Prince of Wales. The Lords Craven, Feversham, Moray, Middleton, Melfort, and Godolphin asserted the same. The medical testimony was then taken. Sir Charles Scarborough, first physician to the King, Sir Thomas Withersley, second physician, and Sir William Waldegrave, Her Majesty's first physician, all solemnly stated that they had been in attendance upon the

Queen, that she had been long preparing for the event, and that she had been duly confined of a male child; then they entered into the fullest details in support of their evidence.

The depositions were now read, and after each person had been "sworn in open Court to make true answer to all such questions as should be demanded," His Majesty said: "If any of my lords think it necessary that the Queen shall be sent for it shall be done." This offer was not accepted: "their lordships not thinking it necessary, Her Majesty was not sent for." The proceedings were then ordered to be enrolled in the Court of Chancery.

Antiquarian Notes on the British Dog.

By the Rev. M. G. WATKINS, M.A.

PART II.

(Continued from vol. iii. p. 58.)



MUCH that is interesting connected with dogs used for falconry and the chase may be found in the *Boke of St. Alban's*, 1496. But no English writer treated systematically of the different breeds of British dogs until John Caius or Kayes wrote his celebrated tractate "Of Englishe Dogges, the Diversities, the Names, the Natures, and the Properties." Having been addressed in Latin to the famous Conrad Gesner in order to aid that naturalist in his history of animals, it was translated into English by "Abraham Fleming, Student," with the motto, *Natura etiam in brutis vim ostendit suam*, and published in 1576.* A highly euphuistical dedication to his patron the Dean of Ely was prefixed by this same Fleming, who also perpetrated some verses on dogs on the reverse of the title page, entitled "A Prosopopoicall speache of the Booke," which, from their style and subject may most truly be termed one of the earliest specimens of doggrel.

One or two interesting facts attach to John Caius, besides the authorship of the earliest

* This has been reproduced in 1880 in a very convenient little volume (only changing the old English black letter of the original into ordinary Roman type) at the Bazaar Office.

book on English dogs. This "jewel and glory of Cambridge," as Fleming styles him, was born in 1510, and rose to be a distinguished physician. His name is still perpetuated in Gonville and Caius College at Cambridge, which after its first foundation by Edmund de Gonville in 1348, was refounded by Caius, to whom it owes even more than to its original founder. A great portion of the existing college was built by Caius, and he was for many years first Fellow and then Master of it. Caius College is still the medical college of the University, and can in past years reckon many notable physicians amongst its sons, especially Harvey, the discoverer of the circulation of the blood. Perhaps even more honourable than this is the distinction Caius has obtained of being alluded to in no obscure manner by Shakespeare. "Master Doctor Caius, the renowned French physician," is one of the characters in *The Merry Wives of Windsor* (1602); his servants are Mrs. Quickly and Rugby, while, characteristically enough, when angry with Sir Hugh, Shakespeare makes him say, "By gar, he shall not have a stone to throw at his dog" (*Merry Wives of Windsor*, I. iv. 119). Here it may be remarked incidentally that Shakespeare, like the Bible, never says a good word for the dog, in spite of its fidelity and usefulness.

The many divisions of his subject which "that prodigy of general erudition" (as Hallam calls Gesner) was accustomed to make, doubtless caused the plan to find favour in the eyes of his disciple, Caius. As the archaeological interest in the dog ends with his book, it is worth while giving an account of it for the benefit of those dog-lovers who have not yet made the acquaintance of this "brevary of Englishe dogges," as the author terms it. His design is to "expresse and declare in due order the grand and generall kinde of English Dogges, the difference of them, the use, the properties, and the diverse natures of the same." The treatise is especially valuable for giving us the chief kinds of dogs then known in England (from which the pointer, it will be noticed, is absent); but there are many quaint remarks and singular opinions also comprised in it. First of all, Caius makes three great divisions of the English dog:—

- A gentle kind, serving the game (*i.e.*, a well-bred kind),
 A homely kind, apt for sundry necessary uses,
 A currishe kind, meete for many toyes.

These are subjected to sundry more careful divisions; and, finally, the first class is subdivided into dogs for the chase and dogs useful in fowling, under which heads the animals themselves are one by one particularly described.

Of dogs useful in the chase, Caius enumerates "Harriers, Terrars, Bloudhounds, Gasehounds, Grehounds, Leviners or Lyemmers, Tumblers, Stealers." The harrier is our modern hound; and, if the author's classification of its duties may be trusted, was put in his day to very miscellaneous uses. It has "bagging lips and hanging eares, reachyng downe both sydes of their chappes" and was useful to hunt "the hare, foxe, wolfe, harte, bucke, badger, otter, polcat, lobster (!), weasell and couny;" only "the couny," Dr. Caius explains, "wee use not to hunt, but rather to take it, sometime with the nette, sometime with the ferret." The terrar "creepes into the grounde, and by that meanes make afraide, nyppes and bytes the fox and the badger." It is evidently the original of the modern fox terrier. On the bloodhound the author enlarges with evident delight. It is useful, he says, to track wounded deer or their poachers, and is kept "in close and dark channels" (kennels) in the daytime by its owner, but let loose at night, "to the intent that it myght with more courage and boldnesse practice to follow the fellow in the evening and solitary houres of darknesse, when such yll disposed varlots are principally purposed to play theyr impudent pageants and imprudent prances." These hounds are also much used, he tells us, on the Borders against cattle-lifters. The females are called *braches* in common with "all bytches belonging to the hunting kinde of dogges" (cf. Hotspur's words: 1 *Henry IV.*, iii. 1. "I had rather hear Lady, my brach, howl in Irish"). The gazehound (*agasseus*) he describes as a northern hound which "by the steadfastnes of the eye" marks out and runs down any quarry which it once separates from the herd. It clearly in this place resembles the Scotch deerhound. The "grehounde" is "a spare and bare kinde of dogge, of fleshe but not of bone, and

the nature of these dogges I find to be wonderful by y' testimoniall of histories" for which he recites Froissart. At the present day greyhounds are generally supposed to be remarkably lacking in any other virtue than that of speed. All other points in their breeding are neglected to insure this good quality. The lymmer (from *ligo*, because held in a leash) is "in smelling singuler and in swiftnesse incomparable." It is little used in England at present, but may be seen in Brittany and on the Continent, where it is a useful creature in the miscellaneous collection of big hounds employed to hunt the wolf and boar. The *vertagus* or tumbler is another dog quite extinct in England now. It was wont to frisk and tumble over and over, and by its antics fascinated rabbits and the like, until gradually drawing nearer it made a rush at them. Its type survives in the little dog employed by the few fowlers in the fens which yet exist in order to lure the wild fowl, which have been attracted by the decoy ducks, farther into the "pipe" of the net. "The dogge called the theevishe dogge" finds its modern exemplification in the "lurcher" of gipsies and poachers. "At the bydding and mandate of his master it steereth and leereth abroade in the night, hunting counyes by the ayre, which is levened with their saver, and conveyed to the sense of smelling by the meanes of the winde blowing towards him. During all which space of his hunting he will not barcke, least he should bee previdiciall to his owne advantage."

Fowling dogs are the setter, the water spaniel, and "the dogge called the fisher, in Latine *canis piscator*." Dr. Caius here somewhat unconsciously imitates the famous chapter "concerning snakes in Iceland," for he is fain to confess in his chapter on the Fisher, that "assuredly I know none of that kinde in Englande, neither have I received by reporte that there is any suche." He appears to confuse it with the beaver or otter, and writes as if the beaver were not yet extinct in England. The whole chapter reminds an angler of a celebrated question which is raised in Walton's book, whether the otter be beast or fish, solved by the huntsman who avows that at any rate "most agree that her tail is fish."* Indeed, the author's

* *Complete Angler*, i. 2.

wonderful divisions of his subject irresistibly suggest that Shakespeare had this book in his mind when he wrote :—

Ay, in the catalogue ye go for men,
As hounds and greyhounds, mungrels, curs,
Shoughs, water-rugs and demi-wolves are classed
All by the name of dogs; the valued file
Distinguishes the swift, the slow, the subtle,
The house-keeper, the hunter; every one
According to the gift which bounteous nature
Hath in him closed; whereby he does receive
Particular addition from the bill
That writes them all alike.*

Next our author comes to "the delicate, neate, and pretty kind of dogges called the Spanish gentle, or the comforter, in Latine Melitæus or Fotor" (from Melita or Malta, so answering to our Maltese dog). Dr. Caius had evidently no affection for these, and delivers himself of several caustic sentences, which may well be quoted for the benefit of a good many "silly women" at present. "These dogges are litle, pretty, proper, and fyne, and sought for to satisfie the delicate-nesse of daintie dames, and wanton women's wills, instrumentes of folly for them to play and dally withall, to tryfle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vaine disport (a selly shift to shunne yrcksome idlenesse)." And again, "that plausible proverbe verified upon a Tyraunt, namely, that he loved his sowe better than his sonne, may well be applyed to these kinde of people, who delight more in dogges that are deprived of all possibility of reason, than they doe in children that be capable of wisdom and judgement."

Another chapter leads to the *canes rustici*, the dogs properly associated by the ancients with Great Britain. And first comes the shepherd dog, which the author explains needs not be fierce, as, thanks to King Edgar, England holds no wolves. The mastiffe or bandog, which "is vaste, huge, stubborne, ongly and eager, of a hevy and burthenous body, and therefore but of litle swiftnesse, terrible, and frightfull to beholde, and more feare and fell than any Arcadian curre, (notwithstanding they are said to have the generation of the violent lion)," obtains a long notice, with divers historical anecdotes. A good many cross-divisions

* *Macbeth*, iii. 2 (written in 1606).

follow in as many different sections, treating of the "dogge keeper" (or watchdog); the butcher's dog; the Molossus; the dog that carries letters and the like wrapped up in his collar; the "mooner, because he doth nothing else but watch and warde at an ynche, wasting the wearisome night season without slumbering or sleeping, bawing and wawing at the moone, a qualitie in mine opinion straunge to consider;" the dog that draws water out of wells, and the "Tyncker's curre," which many can yet remember drawing pots and kettles about the country. Most of these, adds the author, are excellent dogs to defend their master's property, and some are very "deadly, for they flye upon a man, without utterance of voice, snatch at him, and catche him by the throat, and most cruelly byte out colloppes of fleashe."

The next chapter contains an account of "curses of the mungrell and rascall sort," which may be called "waps" or warners. The turnspit and dancer (so called because taught to dance and perform antics for gain) are treated of herein. It would be unlike the author's age to forget the marvels of canine life, so his book concludes with a chapter "of other dogges wonderfully ingendred within the coastes of this country; the first bred of a bytch and a wolf (*lyciscus*); the second of a bytyche and a foxe (*lucena*); the third of a beare and a bandogge (*urcanus*)." A few closing words are entitled "a starte to outlandishe dogges," which bear hardly upon Scotch and Skye terriers, now so common as pets, so useful, and it may be added, so faithful. Like Dr. Johnson, Caius evidently could not abide anything Scotch—"a beggerly beast brought out of barbarous borders, fro' the uttermost countryes Northward, &c., we stare at, we gaze at, we muse, we marvaile at, like an asse of Cumanum, like Thales with the brasen shancks, like the man in the Moone." And so we heartily bid farewell to Dr. Caius and his amusing tractate, stuffed full ("farsed" he would term it) of quaint sentiments and recondite allusions. It is a book which will delight all dog-lovers, independently of its value in continuing the history of their favourite animal from classical times. Perhaps it is worth adding that he repeats the old receipt for quieting a fierce dog which attacks a passer-by—viz., to sit

down on the ground and fearlessly await his approach. Whether any one has ever tried to put it in practice in real life we know not, nor have we ever cared to essay its virtue; but Ulysses certainly knew its value and tried it to some purpose. (See *Odyssey*, xiv. 31.)

Though the poems of Tickell and Somerville can scarcely, in point of time, be deemed old enough to merit an antiquary's notice, yet are they sufficiently remote from the present generation's reading to warrant here a word or two which may aptly conclude these notes. A fragment of a Poem on Hunting, by the former, the friend and mourner of Addison, is marked with all his classic ease and grace. The following lines will illustrate at least one of Dr. Caius's dogs. Tickell bids his reader mark—

How every nerve the greyhound's stretch displays,
The hare preventing in her airy maze;
The luckless prey how treach'rous tumblers gain,
And dauntless wolf-dogs shake the lion's mane;
O'er all, the bloodhound boasts superior skill,
To scent, to view, to turn and boldly kill.

And what reminiscences of the *Georgics* breathe in this portrait of a hound! We trust these samples may induce some readers to turn to a poet who has been too long unjustly neglected:—

Such be the dog I charge, thou mean'st to train,
His back is crooked, and his belly plain;
Of fillet stretched, and huge of haunch behind,
A tapering tail that nimbly cuts the wind;
Truss-thighed, straight-hamm'd, and fox-like form'd
his paw,
Large-legged, dry-soled, and of protended claw;
His flat, wide nostrils snuff the savoury steam,
And from his eyes he shoots pernicious gleam;
Middling his head, and prone to earth his view,
With ears and chest that dash the morning dew.
He best to stem the flood, to leap the bound,
And charm the Dryads with his voice profound;
To pay large tribute to his weary lord,
And crown the sylvan hero's plenteous board.

Gervase Markham's quaint portrait of the "water dogge" may well be compared with this (see his *Hunger's Prevention*, London, 1621, in which are a good many more notices of dogs):—"His Necke would bee thicke and short, his Brest like the brest of a shippe, sharp and compasse; his Shoulders broad, his fore Legs streight, his chine square, his Buttockes rounded, his Ribbes compasse, his belly gaunt, his Thyes brawny, his Gambrils crooked, his posteriors strong and dewe clawde, and all his four feete spacious, full

and round, and closed together like a water duck" (chap. ix.).

Much curious matter on dogs may be picked out of George Turberville's *Book of Faulconrie*, published in 1575, and his *Noble Arte of Venerie*, in which he largely compiled from Du Fouilloux and Jean de Clamorgan. Chaucer has several notices of them, also Harington, Glanville, Barlow, and William Harrison in Holinshed's *History*, Ed. 1586, cap. 7. Some of this old-world learning has been brought together by Mr. G. R. Jesse in his *Researches into the History of the British Dog* (London, 1866). All these authors love dogs as fervently as the Indian hero, Yoodhist'huru. When the chariot of Indru was waiting to convey him to heaven, he came attended by his dog. "I don't take dogs," said Indru. "Then I don't go," replied Yoodhist'huru. The dog, however, turns out to be Humu, a god, and the difficulty was got over. (See Berjeau's *Varieties of Dogs in old Sculptures*, &c., London, 1863, p. 1.)

Somerville's four books in blank verse on the Chase are perhaps too lengthy for readers who quickly tire of Milton; but the adventurous explorer will find some landscapes in them which betray no mean descriptive skill, lit up every here and there by a flash of imagination. He, too, was evidently a dog-lover, and several good descriptions of the hounds which found favour with huntsmen at the beginning of the last century attest his enthusiasm for hunting. After his verses no further excuse can be found for continuing the subject; though we may justly be rebuked for neglecting to point out a few notices contained in Pepys' *Diary*.

Sir Robert Cotton's Common-Place Book.

POSSIBLY many readers of THE ANTIQUARY may feel interested in the following account of a curious, small, thick duodecimo MS. Commonplace Book which formerly belonged to Sir Robert Cotton, the founder of the Cottonian Library, and is now in the possession of Mrs. Smith, of Shortgrove, Essex.

The volume is in its original binding of brown calf with an oval interlacing ornament

in the centre, in the style of the period, and on each side of it are the initials R. C.

The fly-leaves contain the following miscellaneous scribblings:—

“Laus Deo”—“Nulla dies sine linea”—
“Ah me! pore wretch, that never yet could find ne faith, ne trust, in trustless woman kind.” “Count de Longavilla.”

On page 2, in a neat handwriting, is “Robertus Cotton, 1588, Oct. 18.”

The book is arranged alphabetically, and contains principally Antiquarian Notes on places in the counties of Cambridge and Huntingdon. At p. 51 there is a curious account of Balsham. At p. 171 is a woodcut of the arms of the Cottons of Whittington, Gloucestershire—viz., Arg. a Bend Sab. betw. 3 pellets 2 & 1. At p. 189 is the following account of Cunnington:—

Cunnington unde Bernardus de Brus fuit dominus Isabella de Brus dedit cænobio de Ramsey 2000 glebas quam donationem postea confirmavit. Huic oppidulo versus meridiem spectat pratum amplum et frugiferum quo dicitur The Spynie felde, ob spinosam sylvam in extrema . . . positam sic dicta in cugus sylvam medio extant fundamenta antiqui domicilii

ut quidam volunt Brusii et Weshami cugus hoc est forma postea e derutis Saul Triösis monasterii lapidibus. Thomas Cotton tempore Elizabethæ Reginae Serenissimæ at partem Ecclesiæ Cunningtoniæ domicilium ædificavit per pulchrum cui successit Thomas Cotton qui eadem villam tenet Jure hæreditario.

In very minute writing in the margin of page 189 is the following:—

Brus nepos Brusii Regis Scotorum Roberti qui portat B a Saultier on a chefe Or. Hugo Wesnam duxit in matrimonium soror Bernardi Brusii Hugoni successit Robertus Roberti Robertus Roberti Maria nupta Willms. Cotton qui portat B an egle. dysplayed a Cressant S. for a difference in the egle. William Cotton after married the daughter and ayre of Soliull of Lestershire and had Rebye part of Asbye-Litell and the rest qui portat—

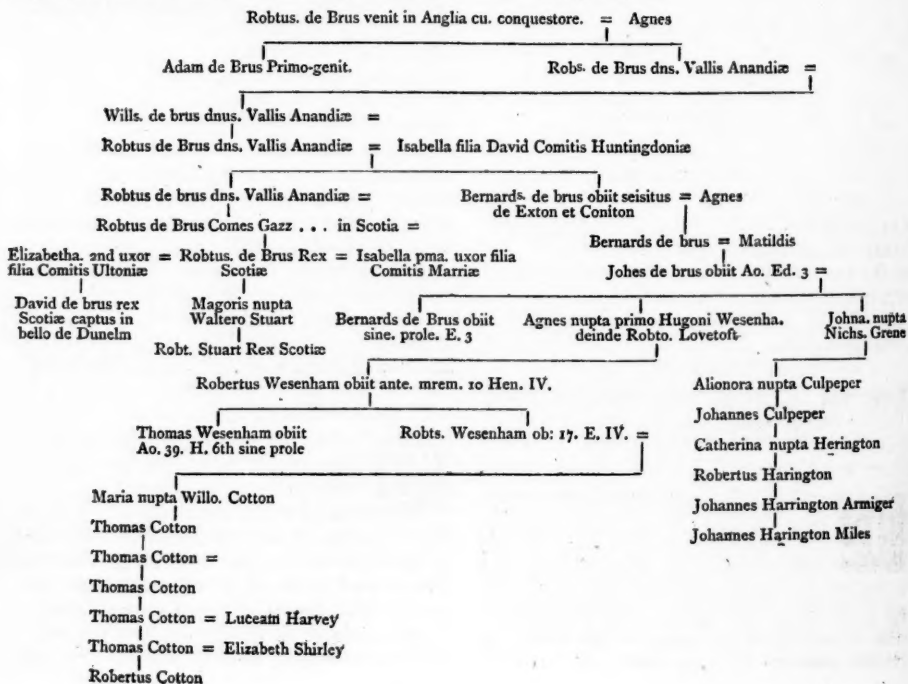
Thomas Cotton filius Willihelmi predicti duxit in matrimoniu. — Knitlye de — filia

Thomas Cotton filius predicti Thomi duxit in matrimoniu.—Paris de Linton qui portat—

Thomas Cotton filius predicti Thomi duxit in matrimoniu. Luceam Harvia de Woodcot heres Harvæ Warwicensi qui portat

Thomas Cotton filius predicti Thomi duxit in matrimoniu. Elizabetha Shirleley filiam Shirleley de Stanton qui portat palewyse Or et B a cantel. dexter erm:

Towards the end of the volume occurs the following pedigree:—



Towards the end of the MS. are these memoranda:—

	Bookes and Papers len out sinc Chrstmas day 1604.
Camden.	To Mr. Camden Sent Albans Book.
Camden.	* Vitæ Sanctorum—Bulla Eccles Cant
Ric Cecill.	* Appologies for the Queen— manuscript
Oli: Seintjohn.	Bishop of Rosses appology foll:
Geo: Cary.	Book of Parlements—foll:
	Book of Order of the King Henry. 4.
	A book of Armorys and Orders foll:
Sr H. Muntayne	A Book of Antiquarys Questions foll:
Mar: 1604	Book wherein the year began to be wryghten foll:
	Civil Law. Collections of privileges —agayst the . . .
(⁹⁰ CKP.)	DANES
Ha . . .	Carta mercatoria E. primi.
	Heads and Collectionis of Pollycy of Earl Essex and Cufe
Sir George Cary	Doctor Taylor Negotiation in Franc from originall.
	Diver originall Letter of Cardenall Wolsy about the delivery of the French King
	Instruction of H. 8. signed and other not signed about the same matter.
Erl of North-	Book of matter between the Quen ampton. of England and Mary Quen of Scotland untill her death.
	Mr. Starky book of the Office of Armes.
	Coronatio H. 3. with othe. things 8. parchments.
	5 rolls of Mr. Lambert.

I may add, in conclusion, that the MS. Commonplace Book was formerly in the library at Madingley Hall, the ancient seat of the Cotton family, from whom the present possessor is lineally descended.

C. K. PROBERT.

Newport, Essex.

The St. Clairs and their Castle of Ravenscraig.

PART I.

THE old stronghold of the St. Clairs we propose to describe has not figured so prominently in the annals of the nation as many that

* The words "Bulla Eccles Cant Appologies for the Queen—manuscript" are in the MS. drawn through with a pen; probably Camden and Cecill had returned them to Sir Robert Cotton.

might be mentioned; nor is it architecturally in the very first rank of Scottish fortified houses. It is of considerable size, and marvellously strong; but we fear we could scarcely quote as applicable the words of Sir Philip Sidney in describing Penshurst, "That the consideration of the exceeding lastingness made the eye believe it was exceeding beautiful." A good place, however, among the secondary castles may fairly be conceded. If undeniably grim and unlovely, it yet possesses a distinct dignity and great interest of its own. It comes to us, too, associated with the history and legends of an illustrious race. To most readers it will scarcely be necessary to mention that Scott's beautiful and characteristic ballad of *Rosabelle* refers to Ravenscraig and the St. Clairs, of whom the Earl of Rosslyn is the chief representative. And each is worthy of the other—the castle of the poetry, and the poetry of the castle. Would that a pen more nearly allied to prose might find in this "ruin wild and hoary" some faint breath of inspiration in attempting briefly to tell its story.

The situation, on an almost inaccessible rock on the south-eastern coast of Fife, is striking and picturesque. Imagine a huge wedge-shaped cliff thrown up at an angle of thirty-five degrees, and overhanging the sea. On the western side the rock, which is nearly disjoined from the mainland, is about a hundred feet sheer down from the point of upheaval to the sands below; while on the other it drops with a swift slope to the beach towards Dysart. Atop is a three-cornered platform with the point to the sea, and across the broad part the castle is built, partly on the level, partly on the declivity. An unapproachable position on a bleak headland like this was a prime object in setting about the erection of a mediæval fortress; and nothing illustrates more forcibly the insecurity of life and property in these early times than the number of castles we find in such exposed and otherwise inconvenient situations.

Ravenscraig consists of two great towers or keeps united by a strong curtain-wall, with rampart, embrasures, and a sham machicolation. Exactly in the centre is the entrance, cut out of the solid rock and leading through by an archway to the front. On the inner side of the castle, towards the sea, the wall

develops into an open terrace, and affords means of communication between the towers, which, although the same height, are at very different elevations, owing to the slope of the foundation. Ravenscraig is what may be termed a post-gunpowder castle. It was built, very evidently, to resist the then new-arm artillery, an invention which, in another two centuries, changed the whole system of defending strong places. The walls towards the land side, the only vulnerable point, are of great thickness, measuring twelve feet in the towers, and pierced for guns. To the front it is, or was, well nigh impregnable. Scott's description of Tantallon on the opposite coast might be applied to it with scarcely the change of a word :—

Above the booming ocean leant
The far-projecting battlement ;
The billows burst in ceaseless flow
Upon the precipice below.
Where'er Tantallon faced the land,
Gate-works, and walls, were strongly manned ;
No need upon the sea-girt side ;
The steepy rock and frantic tide,
Approach of human step denied.

Although limited in extent, the castle furnishes a good idea of the old system of fortification by means of flanking towers and alternating curtain. The *rationale* of this arrangement is obvious, for the besiegers assaulting the wall are thus, in turn, exposed to a fire from both sides as well as in front.

As we have said, there is one weak point in the site. It is completely governed by the high ground at the back. Doubtless the objection was duly considered by the builder, and to this circumstance is owing the strength and solidity of the masonry. In the celebrated essay on the *Military Architecture of the Middle Ages*, M. Viollet le Duc asserts that previous to the introduction of ordnance the defence was (other things being equal) always superior to the attack, but subsequently the conditions were reversed. In the case of Ravenscraig, however, it is questionable if the destructive power of artillery, until the end of the sixteenth century at least, was sufficiently great ever to put it in much peril. No siege of the castle is on record except a tradition of its being attacked and dismantled by the Parliamentary forces ; but, as a matter of fact, the walls have suffered from nothing but long exposure to the ele-

ments ; and this at the front only, where they are wasted by the biting east winds. Behind, they are nearly perfect, except a little dilapidation near the top of the eastern wing, which seems less strongly built than the rest of the castle. The roof of course is gone. That is the beginning of the end in every ruin. The floors also have disappeared, except two, one in each tower built over vaults. One of these stone archings still serves to hide what is called the "bloody well" from all except the adventurous juveniles who, on the annual saturday of the district, grope their way down two steep, dark, broken stairs to feast their eyes, so far as the gloom will permit, on the chamber of horrors. There is no Bluebeard in the case, however. In spite of its ominous name, it never was anything more dreadful than the well of the castle, now filled up with stones.

A corbelled wall of some height formerly surrounded the courtyard, going right round the edge of the scarred and crumbling crag, but only a small portion remains. The internal accommodation must have been extensive, each of the keeps having five floors of considerable area. From the windows of the east wing, arched and recessed the whole depth of the wall, there is a delightful prospect of wooded brown rocks by the shore, cropping up point after point to the eastward. Westwards the view is much more extensive, but some of the windows are at a frightful elevation, and opening out on a precipice a hundred and thirty or forty feet high. In the principal apartment on this side, a large number of chiselled marks on many of the stones has occasioned a great deal of ingenious conjecture. By some they are supposed to be masonic emblems, and it has also been suggested that these figures are nothing more than the private marks of the masons who were employed in the erection of the castle. Anyhow, it is a safe conclusion they are builders' marks. Another curious point is, that there is no internal communication between the towers.

A word as to the outlook. Immediately below the rock stretches the crescent-shaped bay of Kirkcaldy, with the old tower of Seafield at one horn and the still older town of Dysart at the other ; Ravenscraig lying about a mile from the latter in the eastern corner.

The distant view embraces a fine sweep of five-and-twenty miles of sea and coast, from the Bass Rock to Edinburgh. Nearer, on the Fife side, it is lovelier still. Taking the noble ruin on the cliff as a centre, on one side are the beautiful woods of Dysart House, the seat of Lord Rosslyn, their dark masses of foliage relieved at intervals by the glow of the upturned rocks, while a romantic path winds through the trees close to the water. Behind is the old-fashioned little town—little no longer—with its red-tiled houses nestling under the shadow of the fortress, and narrow rustic gardens covering the steep slopes to the sea; but the land view is sadly spoiled by a gigantic factory, whose vast mass of prosaic stone and lime lies right across the picture. The scene, factory and all, recalls Mr. Ruskin's fine description of one of Turner's drawings of Yorkshire scenery, Richmond Castle:—

There is no more lovely rendering of old English life. The scarcely altered sweetness of hill and stream, the baronial ruins on their crag, the old-fashioned town, with the little gardens behind each house, the winding walks for pleasure along the river shore—all now devastated by the hell-blasts of avarice and luxury.

We suppose the "hell-blast" refers to some such industrial building as we have just mentioned; but surely there are other aspects of the matter besides the merely æsthetic one. It requires no effort to see that the picturesqueness of the situation is marred by such an erection; but what of the hundreds of families whose livelihood is dependent on the beneficent enterprise which has built these works and carries them on? But there, as elsewhere, Mr. Ruskin's political economy is past finding out.

Farther on, along the whole inner curve of the bay, lies the busy town of Kirkcaldy, with the harbour and shipping in the foreground, and a border of yellow sands extending for nearly two miles without a break. What a contrast! The feudal castle bristling along the steep, and the hum and smoke and noise of the modern manufacturing town. Not entirely modern either. A town or village existed here seven centuries ago, in the reign of William the Lion—probably only a few fishermen's huts by the shore and a sprinkling of houses about the church on the hill. The tower of the latter is still extant,

the most remarkable relic of antiquity in the district—older than Ravenscraig itself by more than two centuries. It still serves as the entrance to the parish church, and is in good preservation, but its fine mellow tints are disfigured by a barbarous and unsightly coating of brown cement on the lower walls.

Ravenscraig was a royal castle, but whether originally built by the sovereign or by some noble who was "forfaulted" is not known. It became the property of the St. Clairs in 1471, in exchange for the earldom of Orkney, which James III. asked or compelled them to resign. This specific date disposes of the statement often made about the castle by ignorant persons, that nothing is known of its age. On the contrary, something very definite is known. It was in existence, as the Act of Parliament shows, in 1471, and it certainly was not built before the invention of gunpowder in the middle of the fourteenth century. The date is thus narrowed to a period of 120 years. Somewhere about the second decade of the fifteenth century would be a fair approximation, and the style and appearance of the building are fairly corroborative of this opinion.

Although an interesting and romantic chapter of genealogical lore, it will not be necessary here to give anything like a complete summary of the history of the St. Clairs. That has already been competently and exhaustively done by a connection of the family—Father Hay, Prior of St. Pieremont. Various other accounts have also been published, among which may be mentioned an interesting paper by Sir Bernard Burke in his *Vicissitudes of Families*. At present, however, we merely propose to dip here and there in the family annals, illustrating our remarks by various extracts from semi-private sources.

In the case of ancient houses whose origin is vaguely said to be "lost in the mists of antiquity," it is not unusual, with or without evidence, to attribute to them a Norman origin. But, we imagine, few families can show a more satisfactory claim to the distinction, or a more illustrious lineage, than the "lordly line of high St. Clair." In this matter of pedigree, the ordinary peerage manuals do scant justice to Lord Rosslyn, and give a very imperfect account

of his ancestry. He is the owner of most of the original lands of the family, and bears their name; but except from the latter, now partly disguised by the addition of Erskine—St. Clair Erskine—no one could tell from many of the current books of reference that he had any connection with the St. Clairs who were successively Earls of Orkney, Earls of Caithness, and Barons Sinclair of Ravenscraig. And it may be permissible to add that, to the outside world at least, the well-won distinctions of Lord Chancellor Wedderburn, however honourable, will not compare in interest or grandeur with a specific and traceable descent through more than seven centuries from the Knights of Roslin.

Passing over various early members of the family, including Sir Henry who defeated three English armies in one day, and was a subscriber of the famous letter to the Pope in 1320, we come to the Sir William who is immortalized by Barbour. He was one of Bruce's most faithful followers, and was chosen to accompany Sir James Douglas to the Holy Land with the heart of the deceased monarch. The old poet gives a graphic account of the expedition, containing many interesting details, especially of the battle with the Moors, where the good Sir James, Sir William St. Clair, and many more of "that war-worn host" fell, overwhelmed by numbers. Sir James, it is said, might have escaped, but he saw Sir William surrounded by a host of the enemy and perished in the attempt to rescue him. Barbour thus describes the situation—he is speaking of Douglas:—

Sa saw he, rycht besid thaim ner,
Quhar that Schyr Welyame the Santcler
With a gret rowt enwiround was.
He wes anyoit : and said "Allace !
Yone worthy Knycht will sone be ded,
Bot he haff help."

And then, commending himself to the Almighty, he rushes on his inevitable fate:—

Hys will in all thing do sall we
Sall na perill eschewyt be,
Quhill he be put owt off yone payn,
Or than we all be with hym slayn.

The fact of Sir William St. Clair having been engaged in this honourable mission has never been called in question; but if it had, a curious proof has come to light not very long ago. In the first volume of the *Exchequer*

Rolls, lately published, there is an item in the Chamberlain's Accounts showing that one of the King's latest acts was to settle on Sir William of St. Clair a pension of £40, in anticipation of the service he was about to do him. A grant of a similar kind is also made to Sir Henry, possibly a younger brother. Another St. Clair has honourable mention in Barbour. This was the patriotic Bishop of Dunkeld, brother of the lord of Roslin, who, spear in hand, put himself at the head of his retreating countrymen, and drove the English back to their ships at Inverkeithing with great slaughter. Ever after this militant prelate was known as the "King's own bishop," a title conferred on him by Robert Bruce himself.

T. HUTCHESON.



Carlyle as an Antiquary.



MAN may be a great antiquary, and yet no historian; but a great historian is necessarily a great antiquary. Carlyle's fame as an essayist

and critic may or may not be immortal; the present scientific movement may turn out to be permanent, and leave Carlyle's reading of social phenomena in the limbo of unfashionable things; but his historical works can only become extinct with our nation's language. His mind was essentially historical; to him the past was a great reality by which he perpetually weighed the present, and, alas! found it, in his reckoning, woefully wanting. In this mental process or habit of thought he constantly lived and worked and taught. Heroes and the Heroic Age were not to him a field for discursive poetic imagination or any mere sentimentalism, but realities—the great Realities; and our only hope in our dim confused existence was to realize them. To Carlyle the Heroic Past was clear and bright upon the vague and spectral background of the Present; wherein consists the fundamental difference between him and other historians: to them the Past is a road which they have to travel and then re-traverse in narrative—their minds are always conscious of the Present. The *Early Kings of Norway* illus-

trates this peculiar power in Carlyle. The book is a kind of adaptation from Snorro Sturleson and Dahlman, but what antiquary, worthy of the name, has not felt the charm of that wonderful study of antiquity? The intense realization of the Haarfagr Kings, the "wildly great kind of kindred," argues a sympathetic power which will always be notable, even should the time ever come when men shall regard each other, not as individuals, but as aggregates of force, interesting as illustrating the theory of Evolution.

One of the most enjoyable little books for an antiquary is the *Essay on the Portraits of John Knox*, and withal there is a humour in that work which is extremely interesting to those who had any notion of the personality of Carlyle. The way in which he introduces Beza and his book, with its "Icon" of "Johannes Cnoxus," which Carlyle likens unto a figure-head of a ship, is full of quiet fun. The following little passage is probably a familiar friend:—"Having received the order of priesthood, thinks Beza, he set to lecturing in a so valiantly neological tone in Edinburgh and elsewhere, that Cardinal Beaton could no longer stand it, but truculently summoned him to appear at Edinburgh on a given day, and give account of himself; whereupon Knox, evading the claws of this man-eater, secretly took himself away 'to Hamestonum,' a town or city unknown to geographers, ancient or modern, but which, according to Beza, was then and there the one refuge of the pious—*unicum tunc piorum asyllum*. Towards this refuge Cardinal Beaton thereupon sent assassins (entirely imaginary) who would for certain have cut off Knox in his early spring had not God's providence commended him to the care of 'Langudrius, a principal nobleman in Scotland,' by whom his precious life was preserved. This town of 'Hamestonum, sole refuge of the pious,' and this protective 'Langudrius, a principal nobleman,' are extremely wonderful to the reader, and only after a little study do you discover that 'Langudrius, a principal nobleman,' is simply the Laird of *Langniddry*, and that 'Hamestonum,' the city of refuge, is Cockburn, the Laird of Ormiston's"

Beza's book was dedicated to James VI. of Scotland—"a small rather watery boy, hardly yet fourteen, but the chief Protestant

King then extant," of whom there is an "Icon" on the outside cover, preceding the dedication: "fit ornament to the vestibule of the whole work—a half ridiculous, half pathetic protecting genius, of whom this (opposite) is the exact figure"—which figure is further on called "the little silver Pepper-box of a King"! Then there is Goulart, the translator of Beza, and "that wonderful transaction on the part of conscientious, hero-worshipping Goulart towards his hero Beza" which comes out quaintly enough after Carlyle's commendations of Goulart's "accurately conscientious labour"—"the notable fact, namely, that Goulart has, of his own head, silently altogether withdrawn the Johannes Cnoxus of Beza, and substituted for it this now adjoined Icon, one of his own eleven, which has no relation or resemblance whatever to the Beza likeness, or to any other ever known of Knox—a portrait recognisably not of Knox at all, but of William Tyndale, translator of the Bible, a fellow-exile of Knox's at Geneva, which is found repeated in all manner of collections, and is now everywhere accepted as Tyndale's likeness!"

The "Icons" eventually became still more absurdly complicated; and the authenticity of the one he himself chose has been disputed on high authority. "Meanwhile, such is the wild chaos of the history of bad prints, the whirligig of time did bring about its revenge upon poor Beza. In *Les Portraits des Hommes Illustres qui ont le plus contribué au Rétablissement des belles lettres et de la vraie Religion* (à Genève, 1673), the woodcut of Knox is contentedly given as Goulart gave it in his French translation; and for that of Beza himself, the boiled figure-head which Beza denominated Knox! The little silver Pepper-box is likewise given again there as portrait of Jacobus VI.—Jacobus, who had in the meantime grown to full stature, and died some fifty years ago. For not in Nature, but in some chaos thrice confounded, with Egyptian darkness super-added, is there to be found any history comparable to that of old bad prints."

The mournful mingles with the humorous as we remember that this essay was one of the occupations of the author's last years. Carlyle's work as an antiquary is even more visible in his *Cromwell* and his *Frederick*, but

to see it you must go into his workshop. Not the remotest suggestion of the pedant of research is there about Carlyle: his object is history, and, so he gets the facts he wants, he hesitates not to keep the labour well out of sight. This may be obvious enough to learned readers, nevertheless, and indeed his footnotes, like Gibbon's, are a student's treat.

The *Cromwell's Letters and Speeches* is in many ways the most important of Carlyle's works. The anti-Dryasdust tirade, and the author's attitude towards many of his authorities, may be too pungent for the taste of some students; but there is a noble light in that book—not the vivid flashes which reveal the tornado of the French Revolution, but clear sun's rays breaking all around Cromwell and his work-element—a light coming so legitimately, so spontaneously, from the material, that the appreciative antiquary becomes well-nigh entranced. Here, he may exclaim, here is the true language of facts; here is the ideal antiquarianism realized! History beautiful, because the truth; the history we all want, and consider our lives well spent in striving to attain. Well does the author say in his Introduction, "Histories are as perfect as the historian is wise, and is gifted with an eye and a soul!"

Two short passages from the last-mentioned work, which lie near together, and are very characteristic of the manner in which Carlyle approached the Past, must close this necessarily inadequate notice:—

Such is Oliver's first extant letter. The Royal Exchange has been twice burned since this piece of writing was left at the Sign of the Dog there. The Dog Tavern, Dog Landlord, frequenters of the Dog, and all their business and concernment there, and the hardest stone-masonry they had, have vanished irrecoverable, like a dream of the night; like that transient *Sign* or Effigies of the Talbot *Dog*, plastered on wood with oil pigments, which invited men to liquor and house-room in those days!

The other passage follows Letter II., addressed from Ely to his cousin Mrs. St. John:—

There are two or perhaps three sons of Cromwell's at Felsted School by this time: a likely enough guess is, that he might have been taking Dick over to Felsted on that occasion when he came round by Otes, and gave such comfort by his speech to the pious Mashams, and to the young cousin, now on a summer visit at Otes. What glimpses of long-gone summers; of

long-gone human beings in fringed trouser-breeches, in starched ruff, in hood and fardingale;—alive they, with in their antiquarian costumes, living men and women; instructive, very interesting to one another! Mrs. St. John came down to breakfast every morning in that summer visit of the year 1638, and Sir William said grave grace, and they spake polite devout things to one another; and they are vanished, they and their things and speeches,—all silent, like the echoes of the old nightingales that sang that season, like the blossoms of the old roses. O Death, O Time!

T. FAIRMAN ORDISH.



Reviews.

The Aryan Village in India and Ceylon. By Sir JOHN B. PHEAR. (London: Macmillan & Co. 1880.) 8vo. Pp. lvi. 25s.

SIR JOHN PHEAR has given us the result of his own experience of modern village life in Bengal and in Ceylon. Here is existing a condition of life which has continued from generation to generation with little or no change, and which therefore throws the greatest light upon our own primitive history. Considering the great interest that there is for all of us in this subject, it is amazing to find such apathy among English people generally concerning the details of the life lived by our fellow-subjects in India. There are many signs, however, that this apathy is passing away, and books of the character of that under notice will help on this improved condition of popular feeling.

The author describes an average agricultural village, and shows how the homesteads are arranged and how the inhabitants employ themselves; he then deals with the rulers of the village, with the amusements, which do not occupy any large part of the life of a Bengali village, with crime, and with administration and land law. When the census returns for Bengal were being arranged a large amount of curious matter relating to the government of the villages was elicited. Special attention was paid to the different constitutions by which these villages were governed, and the different names by which the headmen of the villages were known. We do not observe that the author has taken any particular notice of these returns, and we have reason to believe that they are practically unknown in England.

One point that comes out very distinctly in this book is the extreme poverty of the bulk of the population in Bengal, which, as Sir John Phear remarks, is the richest part of India:—

"Seven rupees a month is a sufficient income wherewith to support a whole family. Food is the principal item of expense, and probably one rupee eight annas a month will, in most parts of Bengal, suffice to feed an adult man and twelve annas a woman, even in a well-to-do establishment. Such of the villagers as are cultivators generally have sufficient rice of their own growth for the home consumption; the

little cash which they require is the produce of the sale of the *rabi* (cold weather) crops. The other villagers buy their rice unhusked (paddy) from time to time in small quantities, and all alike get their salt, tobacco (if they do not grow this), gurrh, oil, masala, almost daily at the general dealer's (*modi*) shop. Purchases in money value so small as these—namely, the daily purchases of the curry spices needed by one whose sole subsistence for a month is covered by one rupee eight annas—obviously call for a diminutive coin. The pice, or quarter part of an anna, which is the lowest piece struck by the Mint, is not sufficiently small, and cowries, at the rate of about 5,120 to the rupee, are universally employed to supplement the currency."

From this extract our readers will see how much light, as we said before, these pages throw upon that early life which more highly-civilized peoples have so long outgrown. The contents of this book are so fresh and interesting that we rather grudge the space occupied by the Introduction, which is compiled at second-hand, and we could have read with pleasure even more than we have here of the author's experiences in the villages of Bengal.

British Animals Extinct within Historic Times, with some Account of British Wild White Cattle. By JAMES EDMUND HARTING, F.L.S. (London: Trübner & Co. 1880.) 8vo, pp. vii. 258.

When so good a naturalist as Mr. Harting turns to the labours of the antiquary to assist him it is only right that he should be welcomed on his new ground. Antiquaries pay too little attention to the results of other studies, which very often assist in illustrating that of their own; and students of early English history are very apt to forget that England was not always the civilized England that she now is, that her forests once contained wild and savage animals. And yet the proper bearing of this important fact has very great influence upon many features of early social and political life. The wooded forest surrounding each community, infested with wild animals, was a much more perfect means of isolating the communities and making them, as we know they were, partially interdependent, than the scraps of woodland of which we have only present evidence. Bear-baiting and wild boar hunting was a much more practical sport then than it became long afterwards under the tyrannical rule of Norman conquerors; and thus the wild animals of early Britain exercised great influence upon the political and social aspects of the inhabitants.

That Mr. Harting gives us a good account of the extinct British animals does not need any special announcement. He traces them from prehistoric times, by geological evidence and by the remains dug up from buried mounds, down to historic times, when they are mentioned in the services of manors, the household accounts of great nobles, and so on. Thus we have a very comprehensive view of the subject. We see England occupied by the bear, the beaver, the reindeer, the wild boar, the wolf, and many specimens of wild cattle; and, during the course which takes us through the evidences of this, Mr. Harting gives one or two brilliant sketches of natural history life of which we regret we cannot give specimens.

But our readers must turn to the book itself and they will be amply repaid. In conclusion, we would observe that we should have liked to have known Mr. Harting's opinion upon the statement of Harrison, in his *Description of England*: "Lions we haue had verie manie in the north parts of Scotland."

The Life and Letters of Ogier Ghiselin de Busbecq, Seigneur of Bousbecque, Knight, Imperial Ambassador. By CHARLES THORNTON FORSTER, M.A., and F.H. BLACKBURNE DANIELL, M.A. (London: C. Kegan Paul & Co. 1881.) 8vo. 2 vols.

It is possible that some persons may ask who was this worthy about whom Messrs. Forster and Daniell have contrived to produce two handsome volumes. When, however, we mention the better-known name of Busbequius, all will remember the racy writer who is so constantly quoted by our old authors. Busbecq was an eye-witness and actor in some of the most important events in the sixteenth century, and his collection of letters was a favourite book with our forefathers. Sixteen editions have been published in Latin, besides one German, two English, one Bohemian, four French, one Flemish, and one Spanish translations. It was high time that the memory of one of the most successful ambassadors at Constantinople should be revived, for his writings have not been republished since the middle of the eighteenth century.

Ogier Ghiselin de Busbecq was the illegitimate son of George Ghiselin II., Seigneur of Bousbecque, a Flemish town about two miles from Comines and ten miles from Ypres, which is not marked on English maps. He was born in 1522, and in 1540 Charles V. issued a patent of legitimacy, by which he was admitted into his father's noble family. His first introduction to public life was on July 25, 1554, when he witnessed the marriage ceremony of Mary of England and Philip of Spain in Winchester Cathedral. In this same year he was appointed ambassador at Constantinople, where he remained for eight years, writing from the court of Solyman his four famous Turkish letters. Subsequently Busbecq was appointed governor to the archdukes, sons of the Emperor Maximilian, and then high steward of the Archduchess Elizabeth (Isabella) when she left her country to unite her fortunes with Charles IX. of France. In 1587 he purchased a life interest in the seignury of Bousbecque from his nephew Charles de Yedeghem, and in 1592 he died near Rouen. It was his dying wish that his heart should be conveyed to the home of his forefathers and be laid in the church of Bousbecque, but this wish was not fulfilled until six years after, when his former pupil, Archduke Albert, was governor-general of the Netherlands. During Busbecq's long residence in France he wrote thirty-seven letters to the Emperor Maximilian, and subsequently fifty-eight letters to the Emperor Rodolph. These letters are full of interest, and have been largely used by historians, but the editors point out that the information they contain has been by no means exhausted. Having taken so much pains in the resuscitation of this old author, Messrs. Forster and Daniell may be allowed to speak with some authority, and they sum up his character in the following high terms:—"He was eminently what is called 'a many-sided man'; nothing is above

him, nothing beneath him. His political information is important to the soberest of historians, his gossiping details would gladden a Macaulay; the Imperial Library at Vienna is rich with manuscripts and coins of his collection. To him scholars owe the first copy of the famous *Monumentum Ancyranum*. We cannot turn to our gardens without seeing the flowers of Busbecq around us—the lilac, the tulip, the syringa. So much was the first of these associated with the man who first introduced it to the West, that Bernardin de Saint Pierre proposed to change its name from lilac to Busbequia. Throughout his letters will be found hints for the architect, the physician, the philologist, and the statesman; he has stories to charm a child, and tales to make a greybeard weep." The editors have taken every pains to illustrate their author by the addition of useful notes, and a sketch of Hungarian history during the reign of Solyman.

The Apostle of Ireland and his Modern Critics. By W. B. MORRIS, Priest of the Oratory. With an Introductory Letter by AUBREY DE VERE. London: Burns. 1881. 8vo.

This is really an important sketch of the historical position of St. Patrick, and as such will be welcomed by many who look upon him as a half-legendary half-mythical being of whom but little is known. Father Morris has done well to reprint this Essay from the *Dublin Review*, thus securing for it a wider publicity than it could otherwise have obtained. We do not recall another instance in which a saint has been so closely bound up with the history of a country—so much so that his name, in various diminutives, has become synonymous with a native of the "Emerald Isle." Father Morris shows the reasons which have brought about this popularity, and deals unsparingly, but fairly, with the various "modern critics" who "have set to work to pull St. Patrick to pieces, in the hope of reconstructing him in a modified form on scientific principles." Dr. Todd and Mr. Shearman, the most important of these critics, are in their turn criticized; and in less than thirty pages Father Morris makes out a strong case for the historical value of the "Tripartite Life," which has furnished Mr. Aubrey de Vere (who appropriately prefaces the pamphlet with an interesting letter) with material for one of his happiest efforts—*The Legend of St. Patrick*.

The Boke named The Gouvernour devised by Sir Thomas Elyot, Knight. Edited from the Edition of 1531 by HENRY HERBERT STEPHEN CROFT. (London: C. Kegan Paul & Co. 1880.) 2 vols. 4to.

To do justice to these sumptuous and valuable volumes one ought to be allowed more space than *THE ANTIQUARY* can well afford. They deal with so many topics, they illustrate so much that is valuable in English literary history, they take us over such an enormous field of labour—the labour of love—that it is difficult to say anything if not allowed to say much. It is always open to question, we venture to think, whether this age of new editions does not bring about over-editing. In the present instance, the small black-letter book of 1531 has grown into the bulky

volumes recorded above; and yet we do not think Mr. Croft has given any notes that are not unnecessary, that are not necessary. The only criticism we would pass upon them is that they sometimes contain a full quotation when simple reference would have sufficed. But of the book as it now appears we have only to record our high appreciation of the learning, industry and patience with which the editor has worked. A man so full of diffused learning as Sir Thomas Elyot, who tells us mediæval legends, gives us pictures of mediæval life and manners, sports and pastimes, and innumerable illustrations of the literary learning of his age, besides a deep philosophical treatise, can be followed into so many by-paths, all of interest, that it is difficult to know where to stop. Mr. Croft has not stopped. He has gone into the very depths of Sir Thomas Elyot's learning, and the result is a book which should find its way into the libraries of all antiquaries. It has a very good index to each volume, a glossary, a table of obsolete words formed from the Latin, and two beautiful portraits of Sir Thomas and Lady Elyot, facsimiled from Holbein.

Verzeichniss von Gypsabgüssen antiker und moderner Sculpturen. Zu haben bei G. EICHLER, plastische Kunst-Anstalt, Berlin. 8vo.

It gives us much pleasure to call the attention of our readers to this very useful catalogue of casts. It extends over a score of pages, and contains a list of casts of antique statues, statuettes, ideal busts, ancient portrait-busts, reliefs; religious sculptures, containing many of Thorwaldsen's; portrait-busts, &c. The catalogue gives the size of each object, and in most cases tells where the original lies. The catalogue proper is preceded by a short description of casts of—(1) Ancient and modern gems to the number of 6,000, including the collection bought by Frederick the Great and catalogued by Winckelman; (2) A collection of over 700 Middle Age medallions of Italian and German masters; and (3) A portrait gallery of famous men and women who have lived during the last four hundred years—the German Emperors from Frederick III. to Francis II.; the Kings and Queens of England from Edward VI. to Victoria; of Poland, Russia, Sweden, &c.

The Norfolk Antiquarian Miscellany. Edited by WALTER RYE. (Norwich: Goose & Co. 1880.) 8vo. Vol. ii., part 1, pp. 320.

We must express our high appreciation of Mr. Rye's work. He gives us first-hand matter, somewhat dry, perhaps, to the ordinary reader, but full of interest and value to the student. The three indexes—Index Nominum to the Feet of Fines, Index of Names of Manors in Blomefield's *Norfolk*, Index to Names of Chief Places in Norfolk not being Towns or Villages—we especially desire to mention as examples of what ought to be done for every county in England, for they go a long way to that dictionary of place names which has been advocated in *Notes and Queries*. Again, the paper on *Norwich Apprentices and Workmen's Tools in the Sixteenth Century* is very valuable; and if we have picked out these two or three contributions to notice here it is only as specimens of others that we wish our readers would read and study for themselves.

The Genealogist. Edited by GEORGE W. MARSHALL, LL.D., F.S.A. (London: George Bell & Sons. 1880.) Vol. IV. pp. vii. 307. 8vo.

This valuable periodical is too well known to genealogists to need our praise, but antiquaries generally need to be informed of the interesting character of its contents. Besides the pedigrees of little known families, the Visitation of Lancashire, &c., which will be useful to specialists, there are articles on Sir James Wilford, the valiant commander of the town of Haddington during its siege in 1548-9; extracts from the Registers of Werrington, co. Devon; Monumental Inscriptions; Pope's Maternal Ancestry; and Pelham—a Doubtful Peerage Pedigree. The whole being completed by a full index of names.

The Library Journal: Official Organ of the Library Associations of America and of the United Kingdom. (New York. London: Trübner & Co. 1880.) Vol. V., Nos. 1-12. 4to.

There has been some talk of discontinuing this publication on account of the loss which it entailed upon the publishers. We are glad to see from a note in the December number that it is to be tried for another year, and we hope this further trial may be successful, and that the *Library Journal* may long continue to be the organ of the librarians. It is impossible to give any adequate idea of the varied contents of these twelve numbers in the space at our disposal. There are original articles on matters of literary interest, and we notice that, as a rule, those contributed by the Englishmen are more historical, and those by the Americans more practical; there are reports of the two Associations; Notes on Books; Notes and Queries, and a large number of useful suggestions. Some of the experiences of librarians as to the books required by readers are curious, and the vague inquiries are vastly amusing. One reader, requiring Collins's *Queen of Hearts*, asked for the *Ace of Spades*; and another, instead of Hawthorne's *Scarlet Letter*, inquired for the *Red Badge*. There is one sentence which appears on the first page of the cover of each number, against which we feel bound to protest. It runs as follows: "Entered at the Post Office at New York, U.S., as second-class matter!" Now it appears to us that the greater part of the contents of this journal is first-class matter, and we think the librarians may well be proud of this handsome journal.

The Old Inns and Taverns of Exeter. By ROBERT DYMOND. (Reprinted from *Transactions of the Devonshire Association.* 1880.) Pp. 32. 8vo.

The earliest of the houses of entertainment in the old western city of Exeter noticed, is Sutton's Inn in 1381, and then we jump into the fifteenth century, when Londesyn, Beavis's Tavern, the Bell Tavern, Bryghtelegh ys Inne, The Bull, and The Eagle flourished. Mr. Dymond affirms that The Clarence was the first inn in Exeter, if not the first in England, to assume the French title of hotel. It was built about the year 1770, by William Mackworth Praed, a partner in the Exeter Bank, and was commonly referred to as The Hotel in the churchyard. This is a very interesting paper.

VOL. III.

Manx Miscellanies. Edited by WILLIAM HARRISON. (Printed for the Manx Society: Douglas. 1880.) Vol. ii. 8vo.

The most important papers in this volume are those on "Mann: its Name and Origin," and "Particulars relating to the Brass Coinage executed in the Isle of Man in 1733." Mr. Jeffcott derives the name from "Manninee," the name of the tribe by whom the island was originally occupied. These Manninee, in remote times, inhabited elevated solitudes near the sea, and foundations of their circular hut-dwellings still exist on the slopes of the mountains. It has often been doubted that the Isle of Man was an independent kingdom, but from the evidence brought forward by Mr. Crellin there can be no doubt that it exercised one function of independent royalty—namely, that of coinage. He edits the publication of a manuscript lately discovered and called "Disbursements on the Coynage of Brass Money, Anno 1738," which clearly shows that Manx money was made in a Manx mint, by command of the Manx sovereign, and bearing his arms. Camden claims this for the island: "Their language," he says, "is peculiar to themselves, and likewise their laws and money, which are signs of a distinct sovereignty." But the new information now afforded by Mr. Crellin gives a valuable addition to the history of the native currency in this most interesting island—a currency that began with cattle (*pecunia*) was followed by leather and then by brass.



Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES.—January 20.—Mr. E. Freshfield, V.P., in the Chair.—Mr. C. R. B. King presented a lithograph of a baldachino formerly in St. Mary's Church, Totnes.—Mr. J. G. Waller exhibited the famous brasses of Sir J. and Lady Northwood, circa 1330, from the church at Minster, in the Isle of Sheppey.—Mr. R. S. Ferguson made a communication on the discovery of the "Labarum" on the exterior wall of Carlisle Cathedral.

January 27.—Mr. E. Freshfield, V.P., in the Chair.—Mr. Peacock exhibited rubbings of brasses of Martin Gravenor from Messingham Church, and of Marmaduke Tirwhitt, who died 1599, from Scotter Church, and also a copy of the arms on the tomb of Joseph Justus Scaliger, at Leyden, which are *or*, a ladder *gules*, and a double-headed eagle *vert*, showing his connection with the family of La Scala at Verona.—Mr. George Grazebrook exhibited several matrices of seals, among which were the following devices:—A grotesque head, with the legend *PR D I V E S I D V I I*, probably the common inscription "Prive suit" with other letters interposed to make it a puzzle; a tower, with the legend "Force de Baudouin;" two of St. Martin and the Beggar, of the fourteenth century; and one belonging to a prebendary of Bar, bearing crusilly, two pikes hauriant endorsed.—Mr. H. S. Milman, Director, read a Paper upon the mode of keeping Wardrobe accounts in the reign of Edward I.

February 3.—Mr. H. Reeve, V.P., in the Chair.—

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Mr. W. C. Borlase read a Paper on "Some Cornish Barrows." Not only in ancient times was every promontory on the coast of west Cornwall crowned by a conical tomb, consisting of a basement of large slabs set on edge containing and supporting a heap of smaller stones, which covered in general a chamber within, but each natural granite boss was itself surmounted by its group of these little burying-places; while the cliffs and hill-tops above and further inland—wherever indeed an aspect ranging from S.E. to S.W. could be secured (for in other situations they are invariably absent)—were studded with lines or groups of larger mounds on which alone such traces remain as have survived the quarrying powers of those masons and hedgers who have used them continuously from the commencement of Cornish agriculture in the reign of Elizabeth until the present day. Asking the question, "Why is it that this narrow strip of western land is so much more thickly strewn than any other districts with the monuments of the dead?" Mr. Borlase said he believed the same phenomenon was to be observed along the western shores of Ireland and in Brittany, if not also in Spain and Portugal. This could scarcely be accidental. The internal arrangement showed the same marked preference on the part of their constructors for the self-same side. Did it mark an intelligent preference, based on a worship of Nature, such as was known to the Maoris and the Red Indians, for the death quarter, the side of the setting sun? Was it for this object that these primitive people brought down their dead to burn them on the utmost limit of the western shore? Did it, on the other hand, point only to the survival of a superstitious custom, the outcome of an earlier form of worship. A line of four-holed stones in the moorland above the cliff of which he was speaking, pointed due east and west, as did also the well-known Maen-an-tol with its shadow stone on either side. Superstitions connected with the sun and with these holed stones, he mentioned, were still prevalent in the country. The invariable recurrence in cairn after cairn of the same arrangement left in his own mind a presumption in favour of the plan having been dictated by a knowledge of some more or less definite form of early faith.

BRITISH ARCHÆOLOGICAL ASSOCIATION. — January 19.—Mr. Thomas Morgan, F.S.A., in the Chair.—The discovery of a portion of a Roman sepulchral slab at South Shields was reported by Mr. R. Blair. It represents a moulded pediment, with heads in high relief.—Mr. de Gray Birch read a description by Admiral Wood of another Roman tomb at Yllora, Spain, on the estate of the Duke of Wellington; and of a massive gold ring, with a dolphin cut on a blue stone, found in a large coffin at the same place.—Miss Brocklehurst and Miss Booth sent for exhibition a series of drawings of the New Grange tumulus, showing the peculiar incised patterns on the internal stones forming the chamber and its approaches.—Mr. G. R. Knight described a memorial stone, supposed to be of a chieftain of the Arthurian period. The slab was found at Yarrow, and a cast of it is in the Museum of the Society of Antiquaries of Scotland.—Miss Russell sent a photograph of this curious memorial. — Mr. Loftus Brock communicated the discovery of Roman architectural

work, on the site of a bastion of London Wall, recently met with in Houndsditch. These consist of a well-wrought base of a column and part of the shaft of a diapered column of blue stone. — Mr. Watkins produced elaborate drawings of the Roman city wall, Houndsditch, recently discovered, and removed for a length of about seventy feet.—Mr. Grover described a recent and remarkable find of Roman remains on the premises of Messrs. Tylor, Warwick Square, Newgate Street. These consist of three large cylinders of lead, each containing an elegantly shaped glass vessel. Coins of Claudius and Nero were also found, and indicated the early date of the remains.—The first Paper was by Mr. Butcher, of Devises: "Description of the Progress of Exploration of the Roman Villa at Bromham," made by Mr. Cunningham and himself.—The second Paper was by Dr. Phéné, on "Some Recent Excavations made into the Mounds of the Troad."

ARCHÆOLOGICAL INSTITUTE. — February 3.—J. Hilton, Esq., in the Chair.—Mr. F. C. J. Spurrell made some remarks on a collection of implements of successive ages from the river-drift, cave or rock shelter, and neolithic times, lent by Sir J. Lubbock and Mr. B. Harrison, and found at Oldbury, Ightham, Kent.—Mr. J. P. Harrison read a Paper "On Incised Outlines of Fish and other Early Marks in the Crypt of Gloucester Cathedral." — Mr. W. Huyshe sent some notes upon two remarkable helmets—one from Petworth Church, exhibited by permission of Lord Leconfield; the other exhibited by the Rev. W. Fiennes Trotman, from Wimborne Minster, over the tomb of John Beaufort, Duke of Somerset, who died in 1444. — Mr. E. Peacock exhibited a bronze mortar, bearing an obscure inscription, and a pestle, and contributed some notes on mortars in general.—Mrs. Lovell sent a globe of crystal of large size and great beauty; and Mr. H. R. H. Gosselin exhibited a pair of silver-mounted and inlaid pistols, *temp.* Queen Anne, by a celebrated Scotch maker at Doune.

THE SOCIETY OF BIBLICAL ARCHÆOLOGY. — February 1. — Dr. Samuel Birch, President, in the Chair.—The President read a Paper "On an Egyptian Tablet in the British Museum, on Two Architects of the XIXth Dynasty." The tablet which was the subject of the Paper is in the usual shape of a propylon, or pylon, with the cornice of palm leaves, and with the usual moulding at the sides. It is of the period of Amenophis III. of the XVIIIth dynasty, the persons for whom it was constructed having worked at the temple of Amen for that monarch, and had probably died in his reign or that of his successor. The tablet was obtained for the British Museum from the collection of M. Anastasy at Paris, in the year 1857. Sepulchral tablets, or tombstones, were used at all periods by the ancient Egyptians; they were deposited often inside the sepulchres, but are represented on certain papyri as being placed outside the doors of the tombs, and often accompanied by the small obelisks which adorned the sepulchres. Their object was to record a certain prayer or formula for the dead, which their inscriptions occasionally invite the passer-by to recite to certain deities, generally the sepulchral gods. These inscriptions also occasionally recite the virtues and labours of the deceased. It is this part of

the tablets which invests them with a certain interest, as although they are by no means biographies, they often give a slight sketch of the official posts successively held by the deceased, and other points of historical or political interest. They have indeed many other points of interest, and vary according to the period at which they were made. At the earliest age they are almost entirely covered with inscriptions, and the figures introduced upon them are the deceased alone, or the deceased together with relatives receiving adorations, libations, and prayers, from other members of his family. The present tablet is for two architects, or, as they are called in the inscription, "superintendents of works," an office held frequently by persons of high rank in the hierarchy. Dr. Birch gave a translation and explanation of the inscriptions and figures carved upon the tablet, which will be printed in full in the *Transactions*, with a plate of the tablet.

ANTHROPOLOGICAL INSTITUTE.—January 11.—Dr. E. B. Tylor, President, in the Chair.—Mr. G. M. Atkinson exhibited some stone celts from British Guiana.—Mr. J. Evans gave a short account of the Congress of Prehistoric Archaeology and Anthropology held at Lisbon in September last, at which he acted as delegate of the Institute.—The President read a communication from Mr. F. F. Tuckett on the subject of a supposed diminution in the size of heads during the last half-century.—A Paper by Mr. W. D. Gooch was read "On the Stone Age in South Africa."

January 25.—Anniversary Meeting.—Dr. E. B. Tylor, F.R.S., President, in the Chair.—Dr. Tylor, the retiring President, gave the annual address. He described the excellent arrangements in the United States for supplying Indian agents, missionaries, and others in contact with native tribes, with manuals to guide them in collecting information as to laws, customs, languages, religion, &c., the very memory of which will die out with the present generation of Indians.—The new President is Major-General Pitt Rivers.

February 8.—Mr. A. L. Lewis read a Paper on "Stone Circles in Shropshire;" and one by Miss A. W. Buckland, on "Surgery and Superstition in Neolithic Times," was also read.

FOLK-LORE SOCIETY.—February 11.—Mr. W. R. S. Ralston, Vice-President, in the Chair.—The Honorary Secretary read a Paper by the Rev. W. S. Lach-Szymka, on "Slavonic Folk-lore," which chiefly dealt with the parallels between Cornish-British and Slavonic Folk-lore.—Mr. Alfred Nutt read a Paper on "The Aryan Expulsion-and-Return Formula in Celtic Folk-tales and Heldensage."—J. G. Von Hahn gave the title of "Expulsion-and-Return Formula" to a widely spread story, the best examples of which are presented in the mythical adventures of Romulus, Theseus and Cyrus. He found traces of the formula among every Aryan people but the Celts. Mr. Alfred Nutt showed that the Celtic races had preserved the formula with greater fulness of incident than any other Aryan race. He proved its existence among the Gael in connection with the two great heroic cycles, and showed that it was still current in the Highlands as a folk-tale. He found fewer traces of the formula among the Kymry. He pointed out, in conclusion, the advantage

likely to accrue to comparative mythology from fuller study of the Celtic mythic tales.

NEW SHAKSPEARE SOCIETY.—January 21.—Mr. F. J. Furnivall, Director, in the Chair.—A Paper was read by Mr. Harold Littledale, of Baroda, Bombay, "On the Shares of Shakspeare and Fletcher in the *Two Noble Kinsmen*."

NUMISMATIC.—January 20.—Mr. J. Evans, F.R.S., President, in the Chair.—Mr. Evans exhibited two silver staters of Aradus in Phœnicia: *Obv.* head of Melkarth bearded and laureate; *Rev.* MD in Phœnician characters, galley with rowers on the sea. The two letters on these coins were supposed by Mr. Evans to stand for "Melek Arvad," King of Aradus.—Mr. A. Grant sent for exhibition a number of gold, silver, and copper coins, procured by him in the Pan-jâb, and supposed to have formed part of the Oxus find. The most remarkable among them were the following:—(1) A double daric of the time of Alexander the Great, with the letter Φ and a bunch of grapes on the obverse; (2) two beautiful gold staters of Antiochus I., with the head of the horned horse Bucephalus on the reverse; (3) several tetradrachms, &c., of Seleucus Nicator, with a quadriga of elephants on the reverse; (4) a gold stater of Antiochus II., with the types of Diodotus: *Obv.* head of Diodotus; *Rev.* ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ , Zeus with ægis wielding thunderbolt, at his feet an eagle; a coin in all respects, except the king's name, identical with the usual staters of Diodotus, and interesting as proving that Diodotus placed his portrait on the coinage before he ventured to issue it in his own name; (5) a copper coin of Seleucus I.: *Obv.* head of one of the Dioscuri; *Rev.* fore part of Bucephalus, a type altogether new.—Mr. B. V. Head read a Paper "On a Himyarite Tetradrachm of the Second Century B.C.," imitated from a coin of Alexander the Great, but inscribed in the Himyaritic character with the name of a king, *Ab-yatha*, not mentioned by any of the writers on the ancient history of Southern Arabia.

PHILOLOGICAL.—January 14.—Dictionary Evening.—Mr. A. J. Ellis, President, in the Chair.—Dr. Murray gave an account of the progress of the dictionary during the past year. The number of "readers" had risen to 750; 750,000 printed slips had been issued, and 550,000 quotations received. The best reader, Mr. Thomas Austin, jun., had supplied 19,200 quotations; ten readers had done among them one-fifth of the work, and twenty-five one-third of the whole. The most extensive readers required least attention, and wasted least of the editor's time. Several of the learned societies—the Linnean, Geological, &c.—had asked their members to help in the work. Special scientific and technical words were still wanted, especially data for their early use, as well as rare ordinary words—viz., derivatives of verbs, adjectives, and nouns in *-ble*, *-ive*, *-ery*, *-ncy*, *-nly*, *-ately*, *-bility*, *-ness*, *-ality*, &c. This being the last year of the preliminary reading, all intended help should be given speedily. A second list of special words wanted, extending to *al*, was now in the press. Subject to additions, the work was finished to *am*, and considerable portions prepared by sub-editors, of whom fifteen were at work on different letters of the alphabet. If fifteen more volunteer sub-editors would offer themselves, they would contribute greatly to the eventual

progress of the work. As specimens of the treatment of words of historical interest or special difficulty, he read the articles "All," "Alms," "Almond," "Alert," "Amid," "Among," taking counsel with the meeting on various points of difficulty, as the treatment of the innumerable compounds and combinations of *all*, the passage of words like *alert*, *all*, *amid* from one part of speech into another, and the mode of showing this. He pointed out the true history of the form *almond*, and the various perversions it had undergone from the Latin *amygdala*, and showed that *alms* represented an old Teutonic *alimosin*, adopted from pop. Lat. *alimosina* prior to the English conquest of Britain. He referred to the want of appropriate terms for various facts and phenomena of English philology, and to his proposals for supplying them, as *aphesis*, *aphetic*, *aphetise*, &c., for the dropping of an initial brief vowel, as in *limbeck*, *tend*; *echoism*, *echoic*, &c.; for words formed like *crack*; for the French *mot de circonstance*, "word made for the nonce."

ROYAL ASIATIC SOCIETY.—January 24.—Sir H. C. Rawlinson, K.C.B., President, in the Chair.—A Paper was read by Mr. W. Simpson "On the Identification of Nagarahara, with Reference to the Travels of Hiouen-Tsang." Nagarahara was the name of the chief city of the Jelalabad Valley, as also of the province, the extent of which, according to Hiouen-Tsang, was probably from Gundamuck to the Khyber Pass.

ROYAL HISTORICAL.—January 20.—Dr. Zerffi in the Chair.—A Paper by the Rev. A. H. Wratislaw, "On Nestor, the early Russian Chronicler," was taken as read.—A second Paper was read by Mr. C. Pfoundes, "On the History of Exploration and Adventure," with special reference to our intercourse with Japan.

PROVINCIAL.

ANDOVER ARCHAEOLOGICAL SOCIETY AND FIELD CLUB.—A local society of this name was started last autumn in Andover. The members held their first meeting on Bury Hill, about one mile from Andover. On the summit of the hill is a remarkably fine earthwork, supposed to be the work of the Belgae, consisting of foss and vallum, beyond which are a second and third line of fortification. A Paper on Hill Camps was read by the Rev. C. Collier, M.A., F.S.A., the President of the Society. The members of the Society have held fortnightly meetings during the winter months. On the 5th November a lecture was given by the President on "A Roman Pavement recently Discovered in Excavating at Winchester," drawings of which were exhibited. The government of Britain under the Romans was described. Remarks were made on the municipal, colonial, and stipendiary towns and the Roman roads in the neighbourhood. The Roman villas, their pavements and walls, were then described, and details of the Winchester pavement were given. The Society, which, as a Field Club, embraces in its objects the study of Nature as well as art, met to hear a Paper by the Rev. J. C. Witton on the "Ice Age," November 22. At the end of the meeting two interesting and well-preserved deeds were produced; they belonged to the Corporation of Andover. One was the official

proclamation of the accession of Charles II., and the other, The Foundation Deed of the Ancient Chantry, which once existed in Andover. At the last meeting held in the past year, the Rev. J. S. Jones read a Paper on "The History and Antiquity of Church Seats," illustrating his Paper by numerous prints, &c. A sketch was given of the history of church seats from the time when the only seats in churches were the *sedélea* and choir stalls.

CLIFTON SHAKSPERE SOCIETY.—January 22.—Dr. Shaw, President, in the Chair.—Reports in connection with *The Merchant of Venice* were presented.—A Paper on "The Quality of Mercy," which was read before the New Shakspeare Society on November 14, 1879, was read, and formed the basis of a discussion on the characters of Shylock and Portia.

CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHAEOLOGICAL SOCIETY.—January 19 and 20.—The winter meeting took place at Penrith, and was more interesting and better attended than usual.—There was a very interesting collection of articles of interest to the antiquary in the Assembly Room, among which were many small articles of prehistoric times exhibited by Mr. R. S. Ferguson and others; a runic stone, said to have been found at Skirwith some years ago, and which has apparently been overlooked, attracted some attention; and a variety of Roman and other relics.—The visitors were, after viewing the exhibition, driven to Brougham Hall, where they were received by the Hon. Wilfrid Brougham, who chaperoned the party through the castle and into the beautiful chapel.—The Rev. T. Lees read a Paper on "Armour from the Thirteenth to the Seventeenth Century."—The President, Canon Simpson, read a long Paper by Professor Stephens, F.S.A., Copenhagen, on the runic stone found at Brough. The Professor says it is the most valuable English-speaking monument found in Great Britain during this century, and is the first in runes known to have turned up in Westmoreland. The Professor then proceeded to examine the slab, which bears twelve lines, nearly all of the last line scaled away. The number of runes is 171, besides three partly obliterated, with room for half-a-dozen more. The alphabet is old Northern, yet with several remarkable and scarce peculiarities. Until they were favoured with fresh runic finds from the same local district, he thought we should not be able, with any certainty, to fix its approximate age. He ventured on the approximate date—with a little elbow-room on either side—about A.D. 550–600. It might be a century older. Generally speaking, the writing was wonderfully well preserved, but it was often not easy to read. The letters are rather small, lower down still smaller and more crowded, and are not so much cut as rubbed in with a pointed tool, so that there is little depth and sharpness. Then there are no divisional points—at least none are now distinctly left. From various causes he offered the reading with reservation. Generally speaking, he believed the reading trustworthy. The whole is clearly twelve lines in simple stave-rime verse, and it is here recapitulated:—

INGALANG IN BUCKENHOME
BIGGED (built) this-the-CUMBLE-BOO (grave
kist)

of-CIMOKOM, ALH'S QUENE (wife);
OK (but), TEEMED (born) IN ECBY,
ON (at) ACLEIGH
AILY (haily, holy) IN (into, to) RYRE (ruin, de-
struction) she-WALKT (went).
The-HOW (grave-mound) OSCIL, OSBIOL,
CUHL and OEKI FAWED (made).
My-LECAM (body) ALL-WENE (the All-friend,
all-loving) CHRIST
YOUNG-again REACHES (brings back, shall
renew) AFTER BROOK (death),
OK EKE (but indeed, and truly) CARING'S
WOOP (sorrow's tear-flow)
NOT (never) shall-QUECK (move, afflict) (me
more).

The Walton cup is plain; 7 inches high; weighs 6 oz. 12 dwt. 4 gr.; inscription on bowl, "Ex dono John Addison, 1624;" marks, leopard's head crowned and lion passant (London); date letter, the italic *k* of 1627-8, and maker's initials, C. B., in plain shield. Bewcastle, plain cup; 7½ inches high; weighs 9 oz. 2 dwt. 7 gr.; inscription on bowl, "R (Rector?)", Bewcastle, 1630;" marks, York rose and fleur-de-lis; maker's initials, C. M., and date letter, the old English V of 1631-2. Lanercost, plain cup, described as "a fair challis" by the churchwardens in their "answer to the articles of inquiry given in charge in the year of our Lord 1710;" marks, the York rose and fleur-de-lis; maker's initials, R. H., and date letter, the italic *f* of 1638-9. It had a pewter stem until the late vicar in 1874 caused the present silver stem to be fitted to the ancient bowl and foot. The Stapleton cup has a plain bowl, now without stem or foot, stands 3½ inches high, and weighs 4 oz. 2 dwt. 1 gr.; inscription, "The Parish Church of Stappellton, 1638;" no hall mark or date letter; maker's mark, a bird beneath initials on a shield. The first initial is undecipherable, the second is M. It is evident that the bowl has had a stem. Castlecarrock, a plain cup; height, 5½ inches; weight, 5 oz. 9 dwt. 9 gr.; rudimentary knop on stem. He remarked, in passing, that the stems of all the other cups in the deanery, except at Hayton and Cumrew, have the usual knop, varying in size, but complete. Brampton: plain cup, reported by the churchwardens in 1703 as "a very good chalice;" not in use since 1871. Hall mark, three towers or castles, being the arms of the town of Newcastle-upon-Tyne, twice repeated on shields of irregular outline. This cup has the merit of extreme rarity, as but little remains of the work of the Newcastle goldsmiths. The maker's initials are W. R. Over Denton: a pewter cup, 7½ inches high, plain and unmarked; probable date, 1674-5. The Paper then proceeded to describe the *flagons* and *patens* in the various churches of the Deanery. There is at Stapleton a plain silver communion flagon, or rather tankard, 4 inches high, 3 inches in diameter, and weighing 10 oz. 18 dwt. 18 gr.; inscription, "Presented to St. James's Church, Stapleton, by James Farish, of the Dormansteads." At Bewcastle there is a plain silver paten, 3½ inches in diameter, and 2 oz. 0 dwt. 3 gr. in weight, with the same marks and of the same age (1631-2) as the Bewcastle cup, of which it is apparently the original paten cover. The foot has been broken off and lost. The Cumrew and Irthington patens, and also those at Bewcastle, Walton, Cumwhitton, Lanercost, Castlecarrock, and Over Denton, have been preserved. The only pewter flagons which have been preserved to this day in Brampton Deanery are those of Lanercost, Farlam, Irthington, Walton, and Brampton; of which the first three are ordinary tankards, each 8½ inches high.—Mr. Robinson laid before the meeting a Paper on a Roman site which has been discovered near Wolsty Castle. The remains are situated a little under a mile to the north-east of the Beckfoot Camp, and a little over half a mile to the west of Wolsty Castle. They are in a field owned by Mr. Saul, of New House, and farmed by Mr. Edgar. Excavation of the sandhill at this place brought to light the foundations of a square building, from which the whole of the freestone

Whatever the date, all will admit that this remarkable block has belonged to the grave-cross of a Christian lady—most likely a Christian martyr—in very far-off days, and is written in a venerable and peculiar Old-North-English (Westmoreland) folk-speech. The last four lines are a general echo of 1 Cor. xv., Rev. vii. 17, and xxi. 4.—The Rev. H. Whitehead, vicar of Brampton, read a Paper on "Old Church Plate in Brampton Deanery." The subject of the preservation of the old church plate is mentioned in the "Bishop's Christmas Pastoral," and the attention of the clergy and others is being prominently drawn to it. Mr. Whitehead's Paper is the first local contribution to the literature of the subject. He began by saying that his Paper was not written under any impression that the church plate in Brampton Deanery was exceptionally worthy of notice, but rather in the hope that it may suggest the publication of similar papers from other deaneries, so that eventually there may be formed a complete inventory of all old church plate still remaining in the diocese of Carlisle. The archaeological interest of the church plate in the Brampton Deanery chiefly centres in the old silver communion cups, which date from a period of which probably no specimens of silver secular plates are extant in the same district. The old patens and flagons are mostly pewter, but are not without interest. *Cups*: At Hayton there is an old communion cup, 4 inches high and weighing 3 oz. 12 dwt. 22 gr., with band of lozenge-shaped ornament round the bowl, but without any hall mark, maker's mark, or date letter. It appeared to be Elizabethan. Its probable date was about 1560. The stem was very short, and without a knop. At Cumwhitton there is a cup which stands 6 inches high, and weighs 7 oz. 2 dwt. 7 gr.; no mark on the bowl but the maker's, a fish; two leaves, four times repeated, on the knop. The Cumrew cup was plain, on baluster stem; height, 8½ inches; weight, 10 oz. 0 dwt. 12 gr.; marks, leopard's head crowned, lion passant, maker's initials, G. K., with a key between them, and date letter, the Lombardic S (with external cusps), indicating 1615-6. The Irthington cup has an engraved belt round the bowl, and belts of lozenge-shaped ornament on knop and foot. Height, 7½ inches; weight, 5 oz. 10 dwt. 12 gr.; marks, half a fleur-de-lis, and half a double-seeded crowned rose, conjoined in a circular stamp; maker's initials, F. T., in a plain oblong, and date letter, the old English J of 1616-7. The hall mark has been recently identified as beyond doubt that which was anciently used at the York Assay Office.

courses had been removed. The foundations left are of cobbles and clay. The corners of the building face the cardinal points exactly, and the wall facing north-east is perfect, measuring 20 feet 6 inches outside by 4 feet in width. The wall to the south-east was followed 15 feet, when it abruptly ended, but the ground having been disturbed, the excavation was continued to a depth of 5 feet, and ample proof obtained that this wall originally had measured 20 feet 6 inches also, as the lowest course of cobbles was left, and beyond this limit the sand retained its original firmness. The foundations were found to be no less than 3 feet 3 inches in depth, consisting of eight courses of cobbles mixed with clay. The walls facing north-west and south-west have been removed. The interior has measured 12 feet 6 inches each way, and has been rather disappointing in the results obtained from it. It has not been flagged or paved, and its surface has been about a foot below the present one. There was not much pottery, but specimens of Samian, Upchurch, and Salopian ware were found, and a fragment of an amphora. Pieces of coal and iron occurred in the interior of a few lumps of mortar outside the north-east wall. In only two places did he find traces of anything resembling a burial. The most distant one was opposite to where he had assumed the doorway to have been. The sand for 8 or 9 inches was very black, mixed with charcoal, and contained a few pieces of bone covered by pieces of a dish of Upchurch ware two inches in depth. The building he had described closely resembles in dimensions those at Risehow and Bowness.—Mr. R. S. Ferguson read a Paper on the mark in Carlisle Cathedral, which Precentor Venables supposes to be the Labarum, or Christian Monogram, but which Mr. Ferguson makes out to be merely an instance of the hour-glass mason mark, laid prone on its side, with a vertical mark through the centre.—Mr. R. S. Ferguson submitted a Paper on "The Carlisle City Arms" with numerous illustrations. Mr. Ferguson adduced proofs from the city munitments that the Carlisle city arms were a red cross pattee and five roses on a golden field.—Mr. R. S. Ferguson read a Paper on the result of the digging at the stone circle at Raisbeck, Gamelands, Orton, some time ago.—Mr. Goodchild read a Paper on "Traditional Names of Places in Edenside." He submitted a long list, stating that the greater number of the names had been taken down on the spot by himself direct from the mouths of the dialect speakers. He mentioned the various kinds of speech which were to be found in the district. The greatest obstacle hitherto met with in a task like this, had been the defective and unscientific means available for regarding the results. Some idea of the difficulty might be had, when it was stated that in Edenside there were fifty-seven distinct speech elements—seventeen simple vowels, nine pairs of pseudo-diphthongs, and thirty simple consonants. Of the fifty-seven elements, only twenty symbols are available. The list was arranged according to the phonetic character of the names.—Sir George Duckett contributed a Paper, the materials of which were drawn from the State records, illustrative of proceedings in Cumberland and Westmoreland during the period of 1641-9.—The Rev. T. Lees read a short Paper on the allegorical representations of the legends of the saint to whom the Church at Long Marton is

dedicated.—The Rev. Canon Simpson read a Paper on the "Stone Circles at Shap."—The Rev. H. Whitehead read a Paper on "The Transcripts of the Brampton Registers."—Mr. Ferguson read a Paper, prepared by Mr. W. Thompson Watkin, describing a Roman stone found at Brough.

DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.—January 25.—The Annual Meeting was held at Derby, the Very Rev. the Dean of Lichfield, V.-P., in the Chair.—Mr. Arthur Cox, the Honorary Secretary, read the Annual Report, which stated that a Committee of Vigilance to inquire into any case of demolition of monuments of antiquity, or restoration, or alteration, had been appointed. No work of excavation in the past year had to be reported, but the Council trusted that some fresh work would be taken in hand before the next anniversary. During the year there had been expeditions to King's Newton and Melbourne, Norbury, and Ashborne, and to Haddon Hall and Bakewell. There was also a general winter meeting, at which Papers by Mr. Alfred Wallis and the Rev. J. C. Cox were read. The balance-sheet showed the Society to be in a good financial position. The Society had been presented with an ancient key, and with a specimen of pottery discovered when digging the foundations of Messrs. Compton and Evans' Bank. Notwithstanding several deaths and a few resignations, the Society now numbered 347, against 298 at their last anniversary.—The Hon. F. Strutt moved the adoption of the Report, and Mr. Thomas Evans seconded the motion.—The Chairman said he had listened to the Report with very great attention, particularly to that part which referred to that to which Mr. Strutt had very properly alluded—the watchful care that the Society took in old and venerable remains. He held the post of President of a similar Society in Buckinghamshire, of which county he was Archdeacon, and he knew how much that Society strengthened his hands in endeavouring to preserve the most interesting remains of antiquity. He regarded these as a most precious inheritance, and he thought they ought to hand them down unimpaired to their successors. To fill vacancies on the Council, there had been nominated Mr. T. W. Charlton (Chilwell, Notts), Mr. E. Cooling, jun., and Mr. J. Gallop. The meeting ratified these nominations, and re-elected the retiring members of the Council, and Mr. Arthur Cox, Hon. Secretary, Mr. Cade, Hon. Secretary of Finance, and Mr. Newton, Treasurer, continue their services.—Mr. W. H. St. John Hope then read a Paper (illustrated with excellent rubbings) entitled: "On a Palimpsest Brass in Norbury Church, Derbyshire; with some Remarks on the Monumental Brasses of Derbyshire." Brasses may conveniently be divided into (1) those of Ecclesiastics, (2) Military brasses, (3) those of Civilians. Of the first division Derbyshire has but four examples—viz., Ashover; Phillip Eyre, Rector (c. 1510); Dronfield, Thomas Gombrey, Rector (1399), and his brother Richard, Rector of Tatenhull—both on same slab; Tideswell, Robert Pursglove, Prior of Gisborough and Suffragan Bishop of Hull (1579); Walton-on-Trent, Robert Morley, Rector (1492). The dates given are those of the probable date of the brass. The second division furnishes us with about twenty figures of knights and esquires, dating from 1451 to 1570. The best

examples are at Ashborne, Chesterfield, Hathersage, Morley, Mugginton, Sawley, and Staveley. Eight of these effigies have tabards or "coats of arms" over their armour, namely, those at Ashborne, Chesterfield, Etwall, Hathersage (2), Staveley, and Wilne (2). The effigy of Robert Bothe, at Sawley (1478), has the Yorkist Collar of Suns and Roses, and that at Mugginton of Nicholas Kniveton, the Lancastrian Collar of SS with the Portcullis Badge of the Beauforts as a pendant. The last-named figure has the helmet beneath his head, surmounted by a most remarkable crest, representing a wolf regarding its own reflection in a mirror. With one exception all these military figures are accompanied by those of their ladies. Sir John Porte, at Etwall (1557), and Sir Thomas Stathum, at Morley (1470), however, have each two wives, and Henry Stathum, also at Morley (1481) has three. The chief examples of the third class, or brasses of civilians, exclusive of the figures of ladies on the military brasses, are a curious little plate at Crich with a child in swaddling clothes of seventeenth century; Richard Blackwall and wife, at Taddington (1505); Robert Lytton and wife, at Tideswell (1483); and Sir Anthony FitzHerbert, Justice of the Common Pleas, at Norbury (1538). Of the singular class known as "palimpsest" or re-used brasses, we have three examples—one, an inscription at Ashover; a second, a portion of the brass found at Dale Abbey; and the third, an entire brass at Norbury. There is also a palimpsest slab at Morley—that to which are affixed the effigies of Sir Henry Sacheverell and his lady; the other side bearing the indent of a most elaborate brass of an Ecclesiastic, doubtless part of the spoil from Dale. The Norbury palimpsest brass lies in the centre of the chancel between the two FitzHerbert tombs, on a slab of blue stone measuring ten feet five inches, by four feet three inches. Its original position was in the gangway of the nave. It commemorates Sir Anthony FitzHerbert, Knight, Justice of the Common Pleas, who died May 27th, 1538—his two wives, Dorothy Willoughby and Maud Cotton—and his ten children by the second wife. When entire it consisted of the figures of Sir Anthony and his second wife, with a shield above their heads, and an inscription in fourteen lines of Latin verse beneath their feet. Below this were the figures in two detached groups of their five sons and five daughters, and the composition was completed by a marginal inscription with the evangelistic symbols at the angles. The most curious feature about this brass—viz., that, so far as can be at present ascertained, almost the entire memorial has been made up of portions of two older brasses, which have been turned over and re-engraved. The figures of the judge and his daughters, the large inscription beneath the principal effigies, and two strips of the marginal legend are loose; and the author was, therefore, able to exhibit rubbings of the more ancient engraving. Sir Anthony's figure displays on the reverse the lower half of a full-sized effigy of a lady in gown and mantle, the latter being gathered up under the right arm, her feet resting on a lion. The date of this is *circa* 1320. It should be compared with the figure of Lady Creke, at Westley, Waterless, Cambs, 1325. On the reverse of the larger of the two plates on which the daughters are engraved, is a monk beneath a canopy with a

fretty background, and on the edge part of an inscription in separate Lombardic capitals, LLA : SI. The two strips of the marginal legend also bear portions of the same inscription, but are unfortunately not continuous nor sufficient to give any clue as to the person commemorated. These three fragments are evidently part of the brass of the lady on the reverse of the judge's figure, and which, when complete, probably consisted of a central figure beneath a canopy, with smaller figures in niches at the sides.

GLASGOW ARCHÆOLOGICAL SOCIETY.—January 20.—Professor Young, President, in the Chair. Three new members were elected. The President addressed the meeting on "The Origin of Certain Forms of the Grotesque;" and two Papers on "Hand-washing before Meals, and the use of Forks," and "Medical Practice and Theories in the Seventeenth Century," by Mr. James Napier, F.R.S.E., were read in his absence.—Mr. Galloway, secretary for foreign correspondence, read part of his report on foreign archæology.

YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION.—January 24, 1881.—The Sixteenth Annual Meeting of the above Association was held at Huddersfield, the Rev. Canon Hulbert, Vicar of Almondbury, in the Chair.—Mr. T. Brooke read the Annual Report, which stated that the financial position, as shown by the balance-sheet, was sound, and it was a source of gratification to the Council that they have so good a Report to present on this head. The double Part XXIII. and XXIV., due to the subscribers for the year 1880, was in the press, and will very shortly be issued. The only feature calling for notice in the forthcoming Number was the commencement of the Notes out of Dodsworth's MSS., which relate to Agbrigg; it is intended to print in due course the volumes devoted to the other Wapentakes, and thus to form eventually a valuable series of notes for inquirers about any part of the country.—The members of the Council elected were, Messrs. H. J. Moorhouse, F.S.A., Joseph Wilkinson, Edmund Wilson, A. S. Ellis, and Rev. J. T. Fowler, M.A., F.S.A.—The Chairman proposed, Mr. Armytage seconded, and it was resolved that the Report be adopted. All the officers of the Society were re-elected, excepting one of the Hon. Secs. (Mr. Fairless Barber, of Brighouse), and Mr. S. J. Chadwick was chosen in his place.—On the proposal of Mr. Brooke, seconded by Mr. Armytage, the Rev. Canon Raine, of York, was elected an honorary member in consideration of his long and valuable services to the Association.—It was determined, on the proposal of Mr. Armytage, seconded by Mr. F. Greenwood, that the Council consider the best means of dealing with the library, and report thereon to the next general meeting.

Obituary.

THOMAS CLOSE, F.S.A.

Died 25th January, 1881.

Mr. Close was well known in England and on the Continent for his research in archæology, genealogy, and heraldry. He gave most important evidence in many peerage cases, notably in that of the Shrews-

bury and Talbot succession. He was a Chevalier of the Order of Leopold in Belgium, and of other foreign orders; was Past Deputy Grand Master of the Masonic Province of Nottingham; was one of the founders and original members of the Reform Club in London, and was intimate friend of many celebrities of years gone by, among whom may be named the Duke of Newcastle (grandfather of the present Duke), the Earl of Shrewsbury, Sir John Cam Hobhouse, Macready, Charles and Mrs. Kean, and others. He was eighty-five years of age.

JOHN MURRAY GRAHAM.
Died 18th January, 1881.

Mr. Graham died suddenly at Murray's Hall, Perthshire. His antiquarian works were *Literature and Art in Great Britain*, from the accession of the House of Hanover to the commencement of the present reign, and *Annals and Correspondence of the Viscount and First and Second Earls of Stair*, published in 1875. They contained much historical matter of considerable value in connection with the history of Scotland.

AUGUSTE EDOUARD MARIETTE
(MARIETTE BEY).
Born 1821. Died 19th January, 1881.

M. Mariette was born at Boulogne in 1821, and began life as a teacher of grammar and drawing in that town, occupying his leisure in the unaided study of Egyptian hieroglyphics. In 1848 he was attached to the Egyptian Museum at the Louvre, and two years later he was first sent to Egypt on a scientific mission, the object of which was the search for Coptic manuscripts preserved in the monasteries of the country. He discovered the site of the Serapeum, the temple and enclosure dedicated in ancient times to the worship and custody of the sacred bull Apis, as well as the long range of dated and inscribed tombs in which the bulls were buried, and which furnish a check and a verification of Egyptian chronology derived from independent sources. During his visits to Egypt, Mariette excavated the buried part of the Sphinx, and demonstrated anew the fact that that stupendous monument is hewn from the solid rock. In the course of his first works in Egypt he unearthed the no less celebrated table of Manéthon. The history of the primitive times which Manéthon wrote is lost. Mariette reconstructed with the table of Manéthon the history of Egyptian royalty, remounting to the first dynasty. His chief works are *Denderah* (1873-75), in five folio volumes; *Monuments Divers* (1872); *Abydos* (1870); *Karnak* (1875); *Deir-el-Bahari* (1877); *Liste Géographique des Pylones de Karnak* (1875); and many more of smaller, but scarcely less important, works.

The Antiquary's Note-Book.

THE CHURCH OF BROU AND MARGARET OF AUSTRIA (vol. i. p. 259).—Mr. B. L. Lewis sends an additional note upon this subject:—The farewell letter of Margaret to the Emperor, mentioned in

the former Paper, received, after her death, a kind of publicity. Its substance was given in a contemporary poem entitled *Carmen Sepulchrale in funus illustrissimæ Principis, Dnæ Margardæ, Archiducis Austriæ, &c.*, printed at Louvain in 1532. The author was Nicolas Grudius, a Belgian Councillor, and also Secretary to Charles V. This *Carmen* takes the form of an autobiography, Margaret herself reciting the events of her life from her birth to her death. The account there given of her last impressions—her last thoughts—not only in effect embodies the letter to Charles, before spoken of, but it confirms the nature of her death; and is, as including it, another (negative) testimony against the account of the accident, so minutely and circumstantially described by the long-received tradition.

Vis quoque seava gravis subiit mea corpora morbi,
Pressit et assiduo magis ac magis. Illicet illam
Sensi instare diem, curis quo solvere acerbis
Una semel posset, largirique otia tuta.
Gaudeo sed magnum à nobis Germanica regna
Cæsare tam procul, et longum quod lenta morantur
Displicet; et quod non illi sua sceptrâ referre
Præsens præsentî potui, atque extrema voluntas
Quæ foret exprimere et sacris premere ultima labris
Oscula, vale! et tremulâ supremum dicere voce.
Id quando haud licuit, per tristia scripta locuta
Regna beata opibus cum fœnore justa rependi,
Multa orans, prudensque iterumque monebam
Ut rana devincto servaret fœdera Franco,
Commendans longamque et in omnia tempora pacem.

After much else in the same strain, the poem continues, with words even more to the purpose of this Paper—

Mors quoque tranquillæ non absimilanda quieti
Nostra fuit, nocte in mediâ atque silentibus umbris.

This may, at least, be adduced as the evidence of a competent contemporary, and given by him as if out of Margaret's own mouth. The columns of THE ANTIQUARY are hardly suitable for any reflections on the character or misfortunes of Margaret, or her place in history. Her misfortunes followed her even after death, so far, at least, that in Belgium, where her heart was buried, her remains did not rest in peace, and, as we have seen, they did not in Bresse. Her own melancholy strophe seems almost the accents of a presentiment—

Il est bienheureux qui est quitte
Du grief de fortune contraire;
Mais, las, je ne puis m'en defaire,
Il faut qu'en regrets me delitte!

Never was a motto more true than her own, as applied to her life, or one more characteristic of her own history, though wrapped up in these jingling words—

Fortune . infortune . fort . une.
Fortuna infortunat fortiter unam.

In quite another way, Margaret of Austria ranks with Mary Queen of Scots, as one of the most touching historical personages of Europe. We have spoken of Notre Dame de Brou only to recount the story of a well-supported tradition, confronted with irrefutable facts, and refuted by them;

but before dismissing the subject, the magnificent church itself deserves one word. It is of high interest, not only for its magnificence, but as a monument standing on the confines alike of the rising Renaissance and the expiring Gothic of France; its wealthy burden of decoration almost unites them; or at least it marks the advent of the new era. The "Gothic motive," as Mrs. Pattison terms it in her work on the Renaissance, has moved on; the precedents of Gothic structure and outline are not indeed departed from, nor its fashions of ornamentation mainly varied; but on the minor details are engrafted, *e.g.*, surface patterns, and faint foliated traceries, and the delicate arabesques in low relief, which men were beginning to love. The tomb of Philibert is an example; the tomb of Margaret, a later work, shows it still more; the border of her dress, her pillow, all patterned with interwoven Renaissance ornament. The columns, too, have with every shaft or hollow curve, threadings or figured subtle lines, varying and enriching their surface. Michel Columbe attempted no modification, indeed, of the structure of Notre Dame de Brou, but Michel Columbe and Jean Fouquet, who together designed the two tombs, show evident signs of the rising influence of the time, as well as the new ideas of the famous painter and sculptor; it is the moment of transition, and the church of Brou marks a date in its chronology. The tomb of Philibert of Savoy affords, too, an example of the care for portraiture in an effigy. Michel Columbe, employed by Margaret to design the tomb of "Monseigneur le Duc Philibert de Savoie," was enjoined to follow "le pourtraict et tres belle ordonnance faicte de la main de Maistre Jehan Perréal de Paris, peintre et varlet de chambre ordinaire du roy;" that same Perréal who was sent to England by that same King, Louis XII., to arrange and superintend the trousseau of Mary Tudor, his bride, sister of Henry VIII., and who was styled in France in his day "notre second Zausis ou Apelles."

COPY OF A DOCUMENT PRESERVED IN THE CHURCH CHEST OF THE PARISH OF SOUTH CADBURY, SOMERSET (communicated by the Rev. J. A. Bennett).—Whereas divers complaints are made unto us, the Committee of this County appointed by Ordinance of Parliament, that very many disorderly inconveniences do accrue unto this county by reason of the multiplication of alehouses, these are therefore to will and require you, the next Lord's Day after the receipt hereof, to give public notice in every several parish within your tithing, that no person or persons whatsoever from the time of the said notice do presume to keep any common alehouse, or to sell any ale, beer, cider, or perry, in their house or other where, without warrant first had for the same under the hand of the standing committee of this county, or the major part of them, unless it be in garrison towns, or the headquarters of the armies now being or to be in this county, or to or for the only use of the said armies. And if any person or persons shall after notice hereof offend in the (*illegible*) this Committee will proceed against such offender or offenders according to the laws and statutes of this land. And you are hereby straightly charged and commanded to present unto this Committee from time to time all (*illegible*) in your tithing against this present order, and hereof we

require you not to fail as you will answer the contrary at your utmost peril. Given under our hands at our Committee chamber in Axbridge, the 7th of October, 1645.

To the Tithingman of South Cadbury.

JOHN PALMER WILL^m. STRODE.

ALEX. PYM TH^o. HODGES.

TH^o. HIPPLESLY LISLY LONGE.

JOHN BARNARD.

W^m. ROWE, Constable.

THE RAISING OF THE STANDARD AT NOTTINGHAM (communicated by J. P. Briscoe).—The following account of the Raising of the Standard at Nottingham is taken from *A true and exact Relation of the manner of his Majesties setting up of his Standard at Nottingham*, a copy of which has recently been placed in the collection of local literature in the Nottingham Free Public Library. It is incorrectly quoted by Bailey in his *Annals of Nottinghamshire*.—"Munday being the 22. of August, in the morning his Majesty left his forces before Coventry, and with some Lords and others in company rode to Leicester, where he dined that day at the Abbey house, the Countesse of Devon-shires house, however so many printed intelligences doe falsely, though with much confidence aver (much like there other relations) that the King was with his army in the field at the time of the battell betwene them and the Lord Brookes forces, which was not untill the day following. Presently after dinner the King againe took horse, and with his company rode to Nottingham, where was great preparation for the setting up of the Standard that day as was formerly appointed. Not long after the Kings coming to Towne the Standard was taken out of the Castle, and carried into a field a little on the back side of the Castle wall. The likeness of the Standard it is much of the fashion of the City streamers used at the Lord Majors show, having about 20. supporters, and is to be carried after the same way; on the top of it hangs a bloudy flag, the Kings Armes quartered, with a hand pointing to the Crowne which stands above, with this Motto—*Give Cesar his due*. The names of those Knight Baronets who were appointed to beare the Standard, viz. the chiefe was Sir Thomas Brookes, sir Arthur Hopton, sir Francis Wortley, and sir Robert Dadington. Likewise there was three troope of Horse appointed to waite upon the Standard, and to beare the same backwards and forwards, with about sixe hundred foot souldiers. It was conducted to the field in great state, his Majesty, the Prince, Prince Robert (whom his Majesty had lately made Knight of the Garter), going a long with divers others Lords and Gentlemen of his Majesties traine, beside great company of Horse and Foot, in all to the number of about two thousand, who came more to see the manner of the thing than any waies to offer assistance to his Majesty, as did afterwards evidently appeare, for that upon the taking downe of the Standard there were not above thirty of the trained bands that offered to come in to his Majesty, which because their number was so inconsiderable, his Majesty refused to accept of. So soone as the Standard was set up, and his Majesty and the other Lords placed about it, and a Herauld at Armes made ready to proclaime a Proclamation, declaring the

ground and cause of his Majesties setting up of his Standard, namely, to suppress the pretended Rebellion of the Earl of Essex in raying forces against him, to which hee required the ayde and assistance of all his loving subjects. But before the Trumpeters could sound to make Proclamation, his Majesty called to view the said Proclamation; which being given him, he privately read the same over to himselfe, and seeming to dislike of some passages therein called for Pinne and Inke, and with his owne hand, crossed out and altered the same in diverse places, (a thing well worthy the noting), and then gave it to the Herald who proclaymed the same to the people, though with some difficulty after his Majesties corrections; after the reading whereof, the whole multitude threw up their hats, with other such like expressions, *God save the King*. Not long after the reading of the said Proclamation, it being towards night, the Standard was taken downe, and againe carried into the Castle; with the like state as it was brought into the field. And the next day it was again set up, and his Majesty came along with it, and made proclamation as the day before, and the like also was done on *Wednesday*, his Majesty being also present. But since that it hath been set up with lesse ceremony there being not a hundred persons, as are yet heard of, that have offered themselves to his Majesty since the first setting up of his Standard." On the title-page is a curious woodcut representing the banner being borne.

ORIGIN OF PARISHES.—Parishes were constructed out of the ancient manors. The ecclesiastical district of a parish takes its commencement, as an area for rating for the relief of the poor, from the Act of 43 Eliz., cap. 2, which constituted the overseers of the poor. It directed "that the churchwardens of every parish, and four, three, or two substantial householders therein," should be nominated as overseers of the poor, to undertake the relief of the poor and to provide a poor-rate for the maintenance of the poor. The "parish" there is the then ecclesiastical parish. For the most part the parishes were well defined; but experience has shown that at that time there were places which, although not distinctly parishes, were so far divided for ecclesiastical and a few other purposes, that they have since been recognized as parishes within the operation of this clause of the statute of Elizabeth; but generally the term "parish" applied to places which were under the ecclesiastical control of a "parson," which is the very word used in the statute itself. (*Select Committee on Boundaries of Parishes, &c.*, 1873; questions 3, 14, 313.) But in recent legislation the definition of "parish" for the purposes of the statutes has embraced an ecclesiastical parish, a township, a chapelry, a hamlet, and every other place that separately maintained its own poor, until the time when the union chargeability was created, and then it became necessary to alter the definition of the term "parish," for the purposes of the Poor Laws, to be a place for which a separate poor-rate can be levied or a separate overseer appointed (*ibid.* 17). But it was not until the maintenance of the poor was made a legal charge upon the parishes that the parish boundaries assumed their fixity of position (*ibid.* 589).

OBSTRUCTION IN JAMES I.'S REIGN.—Professor

Thorold Rogers and Lord E. Fitzmaurice send a joint letter to the *Times*, from which we extract the following: On April 14, 1604, Sir Edward Phelps being Speaker, Sir Henry Jenkins and other members of the Court party in the House of Commons appeared to have commenced a course of obstruction against the Bill touching the abuses of purveyors. The end of the contest was, that Sir Henry Jenkins was at last interrupted by the Speaker, and thereupon the House, in order, as stated on the Journals, "to prevent the idle expense of time," resolved that "if any man act impertinently or beside the question in hand it standeth with the order of the House for Mr. Speaker to interrupt him and to know the pleasure of the House whether they will further hear him." Three days after—viz., on April 17, 1604—the House agreed to a general rule, "that if any superfluous motion or tedious speeches be offered to the House, the party is to be directed and ordered by Mr. Speaker." On the 9th of May, 1604, "Sir Robert Litton offering to speak, it grew to a question whether he should speak any more in the matter, and overruled that he ought not." On the 19th of May, 1604, Sir William Paddy, entering into a "long" speech, it was agreed for a rule that "if any man speak not on the matter in question, the Speaker is to moderate." On May 2, 1610, when a member made "what seemed impertinent speeches, and there was much hissing and spitting, it was resolved that Mr. Speaker may stay impertinent speeches." The period of history in question is, it may be needful to observe, one of the best in our Constitutional annals.

Antiquarian News.

The American Archæological Institute talk of excavating at Assus, in the Troad.

An Archæological Map of Gloucestershire is being prepared by Mr. George B. Witts.

The Annual Meeting of the Archæological Institute will be held at the end of July at Bedford.

It is intended to hold monthly meetings of the Glasgow Archæological Society on the third Monday of February, March, and April.

It is said that the Home Government have suggested to the Government of India that a Curator of Antiquities in India should be appointed.

Messrs. Waterston & Sons, of Edinburgh, are about to issue, by subscription, *Ancient Scottish Weapons*, by the late James Drummond, R.S.A., very fully illustrated with coloured plates.

We understand that *The Bibliography of Thomas Carlyle* is being prepared by Mr. R. H. Shepherd, and will be published uniform with his other Bibliographies, immediately, by Mr. Elliot Stock.

A cast of the head of the colossal lion sejant at Chæronea, which has been deposited for a considerable time under the shed in the portico, has been placed in the centre of the great hall in the British Museum.

We may draw our readers' attention to Mr. W. J. Thoms's interesting and learned pamphlet on *The Death Warrant of Charles I.*, and to the letters con-

tributed thereon to the *Athenæum* by Mr. Reginald Palgrave.

The next meeting of the Society of Biblical Archaeology will be held on 1st March, at 8.30 p.m., when the following Paper will be read:—Rev. A. Löwy:—"A Few Notices in Ancient Jewish Writings on the Sagacity and the Habits of Ants."

The *Cyprus* says that a Museum of Antiquities is to be formed at Larnaka. Meanwhile, Mr. Richter, the correspondent of the *Neue Freie Presse*, is busy excavating in the island on behalf of the Government, and seems to have met with considerable success.

The Catalogue of Second-hand Antiquarian Books issued by Mr. Henry Gray, of Manchester, is worthy of imitation. It is in quarto size, and is printed on one side of the page only. It is arranged according to counties, and most of the counties are represented.

The next meeting of the Folk-Lore Society will be held at the rooms of the Royal Asiatic Society, 22, Albemarle Street, on Friday, 11th of March, when the Paper to be read will be "On the Oratory, Songs, Legends, and Folk Tales of the Malagasy," by the Rev. J. Sibree, jun.

The first number of *The Palatine Note Book*, edited by Mr. J. E. Bailey, is very good. In the article on "The Three Jovial Huntsmen" the author appropriately comments upon the alterations in the old song made by Mr. Caldecott in his child's book, but cannot trace out the origin of the song.

In *Byegones Relating to Wales and the Border Counties* (October to December, 1880) we have three very good contributions to mention—namely, those on "Moated Mounds of the Upper Severn," the "Cardiganshire Tradition of the Bell, Book, and Candle," and "Electing Bailiffs at Welshpool."

M. G. Duplessis, Keeper of the Prints in the Louvre, has been fortunate enough to discover, says the *Chronique des Arts*, one of the miniatures which Jean Fouquet executed for the celebrated *Book of Hours* of Etienne Chevalier, of which the greater portion is found in the collection of M. Brentano, of Frankfort.

Before Sir Bartle Frere left the Cape he induced the Cape Parliament to endow a Colonial Philologist, and the selection being referred to Professor Sayce and Professor Max Müller, Dr. Theophilus Hahn was chosen to fill this appointment, and also that of librarian to the Grey Library at the Cape, in succession to the late Dr. Bleek.

With January of this year commenced the first number of the *Bradford Antiquary*, the Journal of the Bradford Historical and Antiquarian Society. It contains some interesting and useful articles, among which we may mention the "Bibliography of Bradford and Neighbourhood," and "The Early Registers of Bradford Parish Church."

A great sale of autographs took place at the Hôtel Drouot last month. Among them were, it is reported, autographs of Charles VII. and Charles VIII. of France; a letter of Louis XIV.; and some letters of Louis Philippe about Belgian independence; a great many autographs of diplomatists, generals, and men

of letters, including a letter of Gonzalvo de Cordova &c.

The vigorous young society, the St. Paul's Ecclesiological Society, held their Annual Meeting at the Chapter House, on Saturday the 29th of January. After the business had been disposed of, the members adjourned to the Cathedral for Divine service, and by the kind permission of the President, the Very Reverend the Dean, seats in the choir were reserved for the members.

A valuable series of Papers on the Eton College Library is being published in *Notes and Queries*. The first Paper appeared in the issue of February 5, which gives a general account of the formation and growth of the library; and subsequent Papers will be devoted to the chief characteristics of its contents. We understand that accounts of the libraries of some of the colleges at the two Universities will follow.

A Memorial Church has recently been erected at Durrow Abbey, Diocese of Meath, by the Hon. Otway Toler, from designs by Mr. J. F. Fuller, F.S.A., of Brunswick Chambers, Dublin. We believe it is Mr. Toler's intention to present the church to the parish of Durrow. The style of the building is Early Decorated. The east and west windows contain some fine glass by Heaton, Butler and Bayne.

The Zürich Historical Museum has received a valuable addition to its collections, consisting of objects found in the course of dredging operations in the bed of the Limmat at Zürich. There are ancient coins (including fifty gold pieces of Brabant), swords, and the skeleton of a stag of a species now extinct in Switzerland; and it is said that the piers of a Roman bridge which once spanned the river have also been laid bare.

The *Building World* for February gives a drawing of "The Old House," Hereford. This picturesque building, situated in one of the main thoroughfares, and standing by itself quite isolated by a street on each side of it, is one of the chief objects which at once attract the attention of the visitor to Hereford. The general design of it is very pleasing, and the oak carving with which it is ornamented, especially on the barge-boards and porch, is remarkably well executed. There are rumours that this "remnant of ancient domestic architecture" will ere long be pulled down.

The National Literary Association held a conference on Saturday, the 12th of February, at the rooms of the Royal Asiatic Society. The Board of Trade having submitted the draft of a proposed international copyright treaty between the United States and Great Britain, together with the modifications and additions suggested by the British Government, to the Chairman of the English Committee of this Association; it was resolved by the Committee to call together a conference of English authors and publishers to take the whole subject into consideration, and resolutions were passed, which are to be conveyed to the Government by a deputation.

The Louvre has lately acquired several noteworthy examples of early art, among which may be noted a seated statue of Pallas, antique, three-quarters the

size of nature; a bas-relief belonging to a series known as the Visit of Bacchus to Icarus; many fragments of sculpture, including a fine head of Apollo; many monuments of ancient Oriental civilization, among which is a seated female statue of the Greco-Cypriote character, besides terra-cotta tablets with cuneiform inscriptions; four remarkable Renaissance sculptures (including a bust of F. Strozzi by Benedetto da Maiano, and a St. John the Baptist by Mino da Fiesole), a fresco by Fra Angelico, a portrait by Ghirlandajo, and two bas-reliefs, Italian, dated from the end of the fifteenth century, representing the Virgin and Child.

An interesting MS., containing an account of the conquest of Siberia by Yermak, has been preserved for more than a hundred years in the library of the St. Petersburg Academy of Sciences. Attributed to a certain Remezof of Tobolsk, it was discovered in that city in 1740 by Professor Müller, who made use of it in compiling his *Opisanie Sibirskaogo Tsarstva*, or *Description of the Kingdom of Siberia*. Each of the 154 pages of the MS. contains a picture, accompanied by a few lines of text, and the whole has been reproduced in facsimile by means of photolithography. The editor, Mr. A. Zost, states that he has been induced to undertake the work just now by the fact that next year (1882) will bring with it the three hundredth anniversary of the annexation of Siberia to Russia.

The Athens correspondent of the *Débats* writes about the supposed work of Phidias of which we spoke in last month's issue, that "c'est décidément une œuvre médiocre de quelque obscur praticien de l'époque romaine plus préoccupé de plaire à sa clientèle que dévoué à l'art."—The *Athenæum* says that the Rev. S. S. Lewis, who has just returned from Greece, reports that the free treatment of the drapery seems to point to Early Roman imperial work—perhaps during the reign of Nero; the archaic stiffness of the head is faithfully reproduced from some pre-Phidias original. The statue, with all the fragments hitherto discovered, is exhibited in the house of the Demarch, and will be photographed as soon as the missing head of Nike is recovered. Careful search has been stimulated by the offer of 500 drachmæ.

The current part of *Gloucestershire Notes and Queries* contains some interesting Papers, among which may be particularly mentioned "Extracts from the Cheltenham Parish Registers," "The Largest Oak in Britain," "Index to Monumental Inscriptions, Sapperton," "Extracts from Tutbury Parish Registers." Although late in the day to express it, we must confess to a little disappointment at the title of this most useful publication. Our old friend, the *Notes and Queries* of Mr. Thoms, deserves to stand unchallenged even by a local contemporary. But this opinion of the title in no way affects our opinion of the work of this little booklet. It picks up and records from time to time much information which would be otherwise unknown, and we congratulate the editor, Mr. B. H. Blacker, upon the well-sustained continuation of his efforts.

The Princess of Wales took part in an antiquarian ceremony in January last, while on a visit to Lady Grace Lowther, at Normanton Hall, Lincolnshire. Her Royal Highness visited the ancient castle, on

the walls of which are all manner of horseshoes, in pursuance of an ancient Norman custom, through which the lords of the castle were entitled to demand from every baron on his first passing through the town a shoe from off one of his horse's feet. There are several shoes over 200 years old, the most notable being one given by Queen Elizabeth, one by George IV., and one by Queen Victoria. In harmony with this custom a gilt shoe, with the name of the Princess of Wales inscribed on it, will be fastened to the castle wall. The church was also visited, and her Royal Highness was shown the Lady Well, to which pilgrimages used to be made before the Reformation.

Battle Church, Breconshire, has just been reopened after a complete restoration, undertaken at her own expense by Lady Cleasby, widow of the late Sir Anthony Cleasby, who is buried in the churchyard. The church is a small plain structure of the Perpendicular or Tudor date; the chief features being a good segmental oak roof, with well-moulded intersecting ribs and cornice, and a good Perpendicular east window. The roof has been repaired where necessary; the whole of the windows and stone dressings carefully renewed; a porch with oak roof and traceried barge-board added to the north doorway; a small vestry added on the south side. The whole of the old fittings have been removed and replaced in pitch-pine varnished. The chancel floor has been raised two steps, and an open screen in pitch-pine on a plinth of Forest of Dean stone erected between it and the nave.

Wynard's Almshouses, Exeter, standing just without the site of the city's ancient south gate, have been restored. They were built by William Wynard, the third Recorder of Exeter, in 1436; but some of the original buildings were destroyed during the sieges of the city in the civil wars of the seventeenth century. The group consists of a chapel and houses for twelve indigent men, built in a square with an open courtyard in the midst. The north front of the quadrangle has been nearly all reconstructed in Heavitree stone, and the chimney-shafts of the dwellings are rebuilt in brick and Bath stone. The walls have been raised eighteen inches, thus giving additional comfort in the heretofore low-ceilinged bedrooms; the roofs of the north, east, and west sides of the quadrangle have been reconstructed of new timber. The coating of rough-cast has been beaten off the fronts of the houses, and the facing of Heavitree stone repaired and made in conformity with the chapel. The bell-turret and the labels and string courses have been made good where need be.

Our political troubles in Africa have brought into prominence an interesting example of archaic customs. In the House of Lords, on Monday, February 7, the Earl of Kimberley read a telegram from the Lieutenant-Governor of the Gold Coast, dated January 24:—"It is with the deepest regret I have to state to your Lordship my belief that the Ashantees intend to force another war on the Gold Coast colony, and that they may commence hostilities at any moment. On January 18 an Ashantee prince who had escaped from Coomassie entreated British protection; next day a messenger from the King of Ashantee, bearing his Gold Axe and accompanied by Ambassadors,

requested an audience, when they demanded that the refugee should be given up to them. I declined, whereupon they stated that if I did not surrender the man, the King of Ashantee would attack Assin. The refusal of a demand from Ashantee, accompanied by the Gold Axe, means war on the part of the Ashantees—that they will cut their way to the accomplishment of their purpose. The Gold Axe was sent down in 1873, and war followed. All chiefs, public officers, and respectable merchants warned me to prepare for war with the Ashantees, and that it is imminent. I am very loth to believe it, but, nevertheless, I am taking every available measure and precaution in my power for the protection of the colony."

Four interesting bronze statuettes found in the last excavations at Pompeii have lately been added to the Naples Museum, an account of which we obtain from the Naples correspondent of the *Daily News*. One is a magnificent work about two feet high, representing a Cupid holding a dolphin on his right shoulder, the head of which he grasps with his left hand. This figure was found on a pedestal at the side of the entrance to the peristyle of a newly-excavated house, and was a fountain. From the mouth of the dolphin water fell into a beautiful marble vase placed on a marble column. In a niche on the right of the atrium of the same house were found three other bronze statuettes. The one in the middle was placed on a square base. It represents the Goddess of Abundance, having in her right hand a silver plate, in the left a cornucopia full of fruits and flowers. It is draped with a long tunic with short sleeves and a mantle, and is seated on a cushioned chair with magnificently ornamented arms, each of which has a triton at the extremity. The feet of the goddess are sandalled, and rest on a footstool decorated with two sphinxes. The two lateral statuettes represent two *lari*, each with a *ryton* in the right and a plate in the left hand. They are clothed in short sleeveless tunics, clasped by a belt at the waist and floating free below. The feet are sandalled, and rest on cylindrical pedestals, inlaid with silver, with quadrangular plinths ornamented with little feet at the angles. Over the cornice of the niche which contained these statuettes was found a nail, on which was suspended by means of a ring and bronze chain a lamp of the same metal as the statuette of the goddess. This lamp is shaped like a human foot, and has a single wick which passes through a little tube between the great toe and the one next it. On the top of the foot is a small ring, to which the chain was attached, and on the heel was a larger ring, which served as a handle when the lamp was taken down. The niche, with its three statuettes and hanging lamp, exactly resembled the Catholic niches used in the present day, where a lighted lamp is kept constantly burning before the image of a saint.

A discovery which has excited a deal of interest among local antiquaries, has recently been made at Leighton Buzzard, in the house for many years owned and occupied by the late Misses Willis, in the High Street. The house is at the present time being converted into a shop, and Mr. Thomas Gibbs, the contractor, removed an old canvas screen from the west wall in the front part of the building, when there

came to light a full-length and life-sized water-colour portrait, drawn upon the wall, of a public bellman of perhaps from 150 to 170 years ago. The picture is that of a comely-looking and well-proportioned man of thirty to thirty-five years of age, about six feet in height, and clad in the livery of public office, in the style peculiar to the time of the reign of Queen Anne. When the remnants of a thin coat of white-wash and the accumulated dirt of ages had been removed, the face and upper portion of the figure were found to be in an excellent state of preservation, and the general outlines and surroundings very distinct. The bellman, or town-crier, is represented with his right hand uplifted, holding aloft the symbol of his office, while in his left hand is clutched a long staff, set upon the ground. He wears a three-cornered hat and wig, long blue coat with scarlet facings, braid, and yellow buttons, knee-breeches, and buckled shoes; and just in the rear of him sits a large white dog. There appears on one side of the picture a Corinthian pillar, with cap, which evidently forms one portion of the original frame to the portrait. Unfortunately, before the discovery was made, a wall had been built up so as to prevent search being made for the other side of the frame, although certain marks are visible which seem to indicate the edge of its outline. The house has been in the possession of the Willis family, as a private residence, over a hundred years. That it is the portrait of a bellman of the "good old times" there can be no doubt; and it may be conjectured that it represents one who secured for himself an honoured distinction among those who caroused at the "Cock," when the present shop premises formed one of about seven or eight hostleries standing in the High Street. An attempt is being made by Mr. Piggott, of High Street, to obtain a good photograph of the picture.

Correspondence.

THE PEDIGREE OF SHELLEY.

The statement (vol. iii. p. 53) that "not even an extract from the Pedigree had been printed before Mr. Tucker had it copied for Mr. Forman, and certified it for issue to the public," is entirely erroneous. A most elaborate pedigree of Shelley will be found in Berry's *Sussex Genealogies*, pp. 62-70. This pedigree bears internal evidence of being a copy of the College records.

GEORGE W. MARSHALL.

A CORPORAL OATH.

In answer to Mr. Hussey's query (vol. iii. p. 95) Mr. T. W. Henson writes:—"A corporal oath, *corporaliter jurare*, is so called because the party when he swears touches the Gospels with his naked right hand. It anciently ended with the words:—"So help me God at his holy dome and by my growth."

"The name distinguishes it from another form in swearing—where the right arm with the hand open is stretched heavenward, and the Almighty called upon as witness to the truth of the speaker—as is the practice in Scotland."

Mr. Walhouse also writes:—"I would suggest that,

rather than being derived from an idea of bodily punishment, or from a witness touching the Holy Scripture, it arose from a witness, on making oath, laying his hand on the Corporale, or cloth thrown over the *Corpus Domini*—the consecrated elements."



"OLD GLASGOW."

THE AGE OF THE CATHEDRAL.

In reply to the strictures in the December number of *THE ANTIQUARY*, it was understood by the reviewer that ample justice had been done to Mr. Honeyman in the credit accorded to his protest against the absurd attributions, for the last half-century only too intimately associated with Glasgow Cathedral. A protest so uttered might well have satisfied the ambition of any one.

In the previous remarks Mr. H.'s line of argument was strictly followed, and the same order will be observed now. Let us glance, then, at the admittedly Transitional "isolated fragment" No. 1.* It is part of an *engaged* capital, in fair order, save that one side and the lower part of the bell are gone. The carved work terminates on an un-moulded member, square in section and *in plan*, three inches in depth and one foot across. Be the name denied to it or not, it is the abacus, the only abacus of classical architecture, through various modifying influences the distinct prototype of this fragmentary capital; and if, as we shall see is quite probable, it formed part of an arcade, the arch mouldings may have terminated upon it, without any other intervention. The depth of the existing fragment is nine inches, and as the major part of the bell still remains, the entire depth, neck moulding inclusive, cannot have exceeded say twelve inches—a very different thing from twenty-one. The bell is concave, with so quick a curve that at the lower (fractured) edge it falls three and a half inches within the line of the abacus. Deduct this amount on each side, and it is clear to demonstration that the shaft cannot have exceeded say *five or six inches*. It is equally clear, from the form of the bell, that the shaft was *circular*. We have thus a capital and a shaft of dimensions occurring universally in arcading, Norman, Transitional, Early English, &c.

At this point, Mr. H. having interpolated the preserved base, let us glance at it also. Why, for the purposes of his argument, Mr. H. should say, "*fortunately* such a base has been preserved," I do not know, because the use he makes of it is really so *unfortunate* that I had no idea these two fragments would have been associated by any one calling himself an architect. The base-plinth measures just twenty-one inches broad, by thirteen and a half inches in projection. The mouldings it carries have been wrought for a wall-shaft, beyond all sophistication, keel-edged, fifteen inches broad at its wall attachment, by eleven inches in projection. We are thus asked to believe that a slender circular shaft, *almost certainly free*, was fitted to such a base—a dwarf standing in a giant's shoes. That the Transitional capital would have a square base goes without saying—griffes it might or might not have. Beyond what the fragment abso-

lutely tells me, I have no wish to create adjuncts for it, and Mr. H.'s attempt to do so is a pure fiction; while, in addition to the above absurdity, we are informed that the mouldings crowning the square abacus were octagonal.

The preserved base, and that still *in situ*, while corresponding so far "both in size and section," differ materially for all that. In direct contradiction to what is stated, the base *in situ* does *not* possess angle ornaments; the plinth is quite plain, it has not even the delicate chamfer on the upper edge of its analogue. The griffes in the latter are mere flat elongated tongues, nerved and ribbed like the "stiff-stem foliage" of the Early English. Mr. Honeyman seizes on these bases as if their existence were a discovery! I never denied that his "small pillar" had a square base, nor wished to do so; in fact, all the wall-shafts in the nave, both original and restored, have *square bases*, with exception of the extreme western angle-shafts, which, as restored, are circular.

From this interpolated base-question we turn to the second "isolated fragment," the "*small pillar*," reappearing in the comments as the "*small vaulting shaft*." This epithet is Mr. H.'s own, and would not have been so applied by me. Far from saying it does not differ from those to the west of it, I infer it does when I say "its most distinctive characteristic" is the Early English carved work adorning it, the other capitals being truly "circular groups of elaborate First Pointed mouldings." When, however, it is stated that in plan it is "more nearly circular" than the others, I emphatically say that the case is *exactly the reverse*. The said shaft is twelve inches in projection by fifteen inches in breadth, being an increment of only *one-fourth*, while the two western shafts are eight inches in projection by twelve inches in breadth, an increment of *one-half*, and a material approximation towards being "more nearly circular."

The "small capping at the impost" of the adjoining arch, "is said to run eastward *in continuation* of the abacus" of the shaft in question—only by Mr. H.; I neither said it nor inferred it, but the reverse. I say it "runs round the caps, not only of this presumably early portion of the crypt, but also of the *later and more florid piers*." Now, the majority of these piers are *isolated*, and so occurring, the natural inference also is, that it would be "a delicate Early Pointed moulding." That "it is at quite a different level" from the abacus, no one denies. The spring of the arch falls below the spring of the vaulting, like the ground itself, the fall of which is the *raison d'être* of the crypt. At the same time, the variation in the abacus of the "small pillar" neither constitutes it an "isolated fragment," nor alters its style from that of the "earliest Lancet."

Again, that the arch in immediate juxtaposition with it "has been formed *long after* the old shaft" is an assertion for which there exists no proof, but rather the reverse. If it be examined close enough, it will be found that part of the abacus is actually continued along the entire breadth of the first splay, and further, that for six inches above the abacus both splays are cut back an inch deep, the recessed parts finishing with a small cavetto. Is it at all likely that delicate adjustments like these would have been effected "long after" the erection of the "old shaft." The natural

* See *antea*, vol. ii. p. 50.

inference would rather be, that, if not contemporary, of the two the arch is the oldest.

It would be interesting also to learn what "the piece of wall to which it (the old shaft) is attached" really includes. On one side the first arch-splay just clears the abacus, on the other there is just a foot between this shaft and the southern choir-wall, with its abjured western shafts.

In relation to this "old shaft," the phrase "from the floor to the keystone of the vaulting" is literally devoid of meaning. The floor is Blore's or Board of Works pavement. A keystone at this point *does not exist*. All that the shaft carries is a short diagonal rib, dying upon a transverse rib. Keystones proper (which are mere intersections of the rib-mouldings) exist only in the two western bays, borne by the aforesaid abjured shafts.

The points noted, however, are mere trifles compared with what, from its importance, may well be termed interpolation No. 2. Introduced as a sequel to the post-dating of the arch, it runs in these terms:—"The foliage on the capital of this shaft has also evidently been carved *some time after the capital was in its place*." For this argument to have any consistency, the "some time" must include say forty or fifty years of continuous change—time enough to admit of the "old shaft" being erected, as is asserted, coeval with fragment No. 1 in the Transitional Period, and carved in the First Pointed. To this end one of two things must have happened—either the earlier builders conveniently left the capital *en bloc*, fitted, even in its crude state, with wonderful prescience, to the peculiarities of a style of which they had as yet no idea; or, more marvellous still, after adorning it in their own fashion, it must have been rehewn by their successors. Either supposition is equally impossible and absurd. The carved work in question is no subordinate feature; it is a full, even a turgid, *circular* crown of foliage in the "old shaft," "forming its most distinctive characteristic."

We accept this desperate makeshift as an admission that the foliage is really what we claim it to be—"Earliest Lancet." Of the alleged posteriority there is no evidence discernible, save the writer's determination that this "small pillar" shall rank as one of "two isolated fragments," "comparative barbarities of the Transitional," in spite of itself. The truth is, that instead of being linked analogues, these "fragments" are "characteristically different . . . in every particular and detail, without exception." The attempt to supplement No. 1 with the abacus, shaft, and base, special to No. 2, only proves that, in Mr. Honeyman's estimation, "matters of opinion," too absurd for ordinary belief, are synonymous with "matters of fact." To convict me of inaccuracy, and "correct some" of my alleged "mistakes" (!), he commits blunders of his own; at the same time, in his amended argument, laying bare the illogical basis of a delusion fondly cherished for more than a quarter of a century. I am extremely sorry to have been thus inadvertently brought into collision with Mr. Honeyman, but his unqualified charges and dogmatic assertions leave me no alternative. In a purely literary publication I also regret having trespassed so far, in points of professional detail, on the indulgence of its readers.

W. G.

ARCHÆOLOGICAL TOUR IN NORFOLK.

With reference to Mr. Hill's interesting "Archæological Tour in Norfolk," recorded in your January and February numbers, may I be allowed to make a few remarks? The celebrated priory of Augustinian Canons, so long a favoured shrine of pilgrimage from all quarters of mediæval England, and so amusingly described by Erasmus, was situated at Little, or New Walsingham, not at Great, or Old Walsingham, as Mr. Hill states. The fact that Little Walsingham is a small town, while Great Walsingham is but a village, probably accounts for this confusion of the two places. Considerable remains of the monastic buildings are well preserved in the grounds of Mr. Lee Warner at New Walsingham, together with the great gateway opening into the main street of that picturesque little town, on whose outskirts are the interesting remains of another convent formerly occupied by Franciscans, the foundation of which, in 1346, was much opposed by the Augustinians of the previously existing and more famous house.

I would ask whether the inscription on the screen at Horsham S. Faith may not be read as follows:—"orate pro aiaz" (animabus), " et pro quitz" (quibus), "Illi deprecare" (deprecare), "tenentur." It is not unusual to find on brass and other inscriptions, in Norfolk more than anywhere else, the expression after the names of the persons directly commemorated, "et pro quibus tenentur" (*orare* being understood), and I would suggest that here is a slight variation or amplification of the ordinary local phrase—at least, I am unable to understand the meaning of the inscription as printed on p. 27 of your January number without some such emendation.

At Cawston, one of the figures upon the rood-screen is that of the curious personage, Master John Schorne, with his boot and devil, for a further account of whom I will refer to a Paper on this effigy by the late Rev. James Bulwer, in the second volume of the *Norfolk Archaeology*, 1849. This church was visited by the British Archæological Association in August, 1879, and in the last volume of their Journal the inscription upon the rood-beam is thus given:—"God spede the plow, and send us ale enow, our purpose for to make, at the sign of the Plow leet in Sygate. Be merry and glad, what good ale this work made"—there being, perhaps, a reference to some manorial custom, Church Ale, or Guild Festival, as there were six guilds in Cawston Church, one in honour of S. Agnes, the patron saint, of whom in the south transept is an interesting mural painting, also described by Mr. Bulwer in volume iii. of the *Norfolk Archaeology*. The Norfolk and Norwich Archæological Society have also published an accurate description, enriched with careful illustrations, of the splendid screen at Randworth, visited by Mr. Hill.

I can assure Mr. Hill that he has by no means exhausted the archæological resources of Norfolk, even upon the route over which he sped his rapid course, and if, as an archæologist, and more especially as a *brass-rubber*, he will place himself in communication with me, I shall have pleasure in assisting or accompanying his researches, though I should be unable to adopt his special method of locomotion.

C. G. R. BIRCH.

Brancaster Rectory, King's Lynn.

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(Several items are omitted through want of space.)